The Pulpit

A Journal of Contemporary Preaching

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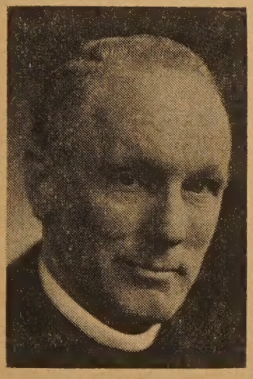

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DAVID A. MACLENNAN

THE KIND OF MINISTRY WE NEED

VOL. XXIX, No. 6 JUNE 1958

The Pulpit

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PULPIT POST

SIR: The excellent sermon by James M. Howard on "Life and Immortality" gave me both inspiration and homiletic suggestion, for which I wish to thank him. However, at the very end, his reference to the late George Santayana could [mean] considerable embarrassment. . . .

Santayana did not have a long career of teaching philosophy as he retired in 1912, having begun teaching there in 1890. He died in 1952. The poem to which Dr. Howard refers, Sonnet III, in his *Poems* was written in 1884 at the age of twenty, and was first printed a few years later. At age eighty Santayana's comment upon it was that it was belated when he wrote it at twenty, for he had already arrived at the decision to adopt materialism at age sixteen! He says (at eighty), "when at sixteen or even twenty, I said 'faith,' I meant the Catholic faith; when now I oppose 'faith' to reason I mean faith in the existence and order of nature, a faith in the assumptions made inevitably in daily life. . . ." (*Persons and Places*, page 241, Scribners).

Santayana's poem expresses what we feel and believe about faith, and especially as opposed to cold reason or the world's secular wisdom; but Santayana did not share our faith. He rejected all the essential teachings of Christ; indeed, he held Christ to be t projection of the New Testament wr ers (*The Idea of Christ in the Gospe* Scribners, 1946). He claimed to be materialist, although his materialis was not the kind we usually identify such, for it was concerned with "flu etc. He denied any belief in either i mortality or eternity as Christians l lieve it, or in the resurrection of Chri and is noncommittal about the histo cal Jesus, holding the evidence ava able to be prejudiced and whol unreliable. His only valuation in Chr would be an existential derivati from principles—no "living presenc after the crucifixion.

My personal opinion, in spite of h later denial, is that Santayana was n actually as early in his rejection faith as he claims, but was still stru gling with his doubts when or short after this poem was written.

I quite agree with Dr. Howard's co clusion in his last paragraph, but le not make Santayana's poem the c max of his philosophical experience. was rather the wisdom that is not on wise! How tragic that he could n follow the counsel of his great intu tion of his youth!

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A Journal of Contemporary Preaching

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Memo:

LETTERS we like: the merrier, the more—but any kind, really. We look forward to the day when subscribers will take time regularly to applaud or—better yet—argue with contributors. The Pulpit will be the kind of homiletical journal it wants to be when it finally serves as a medium for the continuing discussion of our preaching. The ideal, of course, is a magazine which will not simply obviate, take the place of the subscribers' own homiletical efforts, but which will rather engage editors, subscribers and contributors in critical constructive dialogue (trialogue?), in which we all sharpen our homiletical wits and practice (please don't read that as a plug for homiletical sharp practice, a familiar but hardly a favorite phenomenon!). Any kind of communication which gives cogent reason for satisfaction or dissatisfaction with particular sermons or articles will be quickly spread in ensuing pages. Every effort will be made to get contributors to defend the substance and the structure of their pieces, and the editors will probably horn in on any discussion that gets going.

What we'd like to have a part in is the continuing, post-seminary homiletical development of all preachers who will confess that they have room for improvement. Our confession comes first. We who put the magazine together would learn from you who pull it apart. But we have a monthly chance at you. Now we ask that you have at us when you will.

If we had as much of the wherewithal as we do the whatodowithital, of course we'd be bidding you to all-expenses-paid regional round-tables where we could improve our persons in person (what a dreamer: never millenarian but ever millennial, I). Short of that, though, the mail may do.

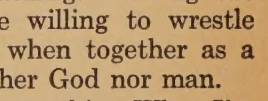
There are one or two letters which haven't been put in Pulpit Post in the past year, however, and it was really worry about them that set me to thinking what I just set down above. These letters were friendly statements of concern about the claimed difficulty and opacity of some of the materials included in the Pulpit. About that, there can be no quarrel. As has been said time and again, in a journal like this the editors cannot assign styles or endorse theologies. We make our selections from sermons that are actually being preached today by the several varieties of Christians in their very various places. For the information, instruction, and critical consideration of our readers we present preaching as it is actually going on—at its best, we hope (and sometimes fear). Criticism of that is invited; is, as was suggested above, part of what we are for, especially if authors will enter the engagement.

So it wasn't the criticism in this pair of letters that persuaded me to hold them back. It was instead the stated ideal which I could not help but think would be embarrassing to the correspondents if they read it back in public black on white. It was the plea for simpler, easier, plainer, more "popular" materials that bothered.

Now if all that was meant is that we should look more diligently for sermons that make more accessible the hard parts of the gospel and better illuminate the difficult places in the faith and open wider the unfamiliar portions of the Christian claim, then of course the plea is unexceptionable. That is just what we are after. Bidding us to that is simply egging on the indefatigable.

But in context, the comments suggested something else—something I am reluctant to think any man would want to say out loud. I was just afraid that the complaint was really about an editorial point of view that saw hard things in the Christian gospel and recognized in it certain inherent resistances to facile expression. To tell me that some of our contributors are not saying hard things well is one matter. To tell me that there are no hard things to say is quite another. Truth when it is seen as difficult and prickly, a thicket of mystery, is still truth, still worth the effort, still the beginning and end of our job. Truth that is obvious from the start is truism to the end and has less than nothing to do with preaching. Lobbing the obvious at people never more willing to wrestle seriously with ultimates than when together as a congregation—that serves neither God nor man.

I lean full-weight on your sympathies. What I'm trying to say skirts intellectual snobbism all too closely, I know. But there are all kinds of snobs, aren't there? What of the preacher who gives his parishioners no credit at all, predigests even the pablum he finds, chewing the food the way American Indian mothers used to before putting it in baby's mouth? Inelegant image, I know, but who is the realler snob: the man who bids his congregation to think, or the man who assumes their stupidity? Not to take it easy but to make it easy, that's where our job begins.



God Startles and Disturbs Us
By Refusing to Be Manipulated

My Thoughts Are Not Your Thoughts

By Edmund A. Steimle

ONE of the oddities about life in this matter of fact, down to earth, 20th century world of ours is that we are still highly susceptible to the attraction of the mysterious. Some of us, of course, are still more than half in love with the occult anyway—attracted by the mystery of the subconscious and the fascinating possibility that there may be some Bridey Murphy lurking deep inside of us somewhere. And others, on a deeper level, are still haunted by the mystery of God, this baffling "Other" which draws the peasant woman to her knees beside a wayside crucifix and which still draws some of us to church. And if by chance there should be some for whom God holds no mystery any longer, they are soon disabused if a child should be bouncing around the house with his naive but penetrating questions, "How big is God, Daddy? . . . And where is he now? . . . But who made God, Daddy? . . . And why can't you ever see him?" Then, if we believe in God at all, we are probably more than content to retire behind the mystery and accept gratefully the ancient oracle, "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord."

But the strange fact of the matter is, we habitually act as if just the opposite were true. As if his thoughts ought to coincide with our thoughts; his ways with our ways. We may poke fun at the orthodox Western movie with the hero on his flashing white horse always victorious over the villain in his inevitable black hat because the hero's mind is quicker, his horse runs faster and his bullets shoot straighter. But this is actually the way we think God ought to arrange matters in our lives, too. For we always cast ourselves in the role of the man on the flashing white horse. And when things don't work out according to the script and we suffer a Pearl Harbor, a Bataan or a Dunkirk—on a national scale or in our private lives—we are puzzl and perplexed.

Here, then, is the dilemma: "My thoughts not your thoughts." Intriguing theory but unpal able fact. In the sixth chapter of John there i dramatic presentation of the dilemma which il minates the crux of the problem and points t possible solution. Like many good things and respectable sermons it is a drama in three acts.

I

Act I is the familiar story of the feeding of t five thousand and its result: "Then those m when they had seen the miracle which Jesus d said, this is of a truth that prophet that sho come into the world . . ." and promptly crowd around him to lift him to their shoulders and ma him their king.

The reaction is hardly surprising. Let a m multiply five loaves and two small fish into a ba quet for five thousand hungry people with twel baskets full of leftovers for the hired help's lun next day, and you and I would elect him Preside too. Or at least send him to Congress! "Peace a Prosperity"—the well filled stomach—is still potent vote-getter whether for President or for G

No wonder those five thousand full stomac wanted to make Christ their king. Here was a G whose thoughts and ways were mysterious to sure, but they made sense to practical minded pe ple of that age or of any age, including our ow Behind each annual observance of Thanksgiving this understanding of God. If, at the end of t year by his mysterious providence, we are a nati of full stomachs with a dozen granaries or so burs ing with leftovers for a few of the less fortunate our world, then a hearty thanks is surely no mo than proper. And if, in addition to full stomac he'll take care of the ulcers, too, with a good sol dose of "peace of mind," that's just so much grav

Now, if God could go a step or two further an mysteriously provide a solution for the mess in t Middle East and perhaps inspire in some inscrut ble way a few more satellites to erode the unde pinnings of the Soviet monolith, then, by heave we'd make him king too! We'd be building church faster than suburban split-levels. We preache would really be in business.

But . . . "When Jesus therefore perceived th they would come and take him by force to mak him a king, he departed again into a mountai himself, alone." Strange business! The world at h feet . . . and he turns away. "My thoughts are n your thoughts, neither are your ways my way saith the Lord." So ends Act I.

II

The curtain rises on Act II. After a brief respit in the hills our Lord retreats across the lake but h is pursued by a considerable number of that crow of five thousand who, though partially disillusione are still intrigued. But the disillusionment rapidl becomes all but complete. In less than twenty-fou hours a huge crowd mobbing him like teen-age around Tab Hunter dwindles from five thousan

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puting enthusiasts down to a handful of per-
xed and hesistant disciples pondering the ques-
n, "Will you also go away?" Why this amazing
this dramatic—reversal?

Dorothy Sayers has coined a provocative phrase, "he dogma is the drama." The drama of the life d death of Jesus of Nazareth rests in the dogma at he is more than a good man; that he is God carnate. The dramatic reversal pictured here is ntered in the dogma: the incredible idea that od, creator and sustainer of sun and moon and laxies of stars, had come to earth in a peasant w. Jesus voices the dogma of those of the five ousand who had followed him across the lake. am the bread which came down from heaven." nat was more than enough for most of the curi-is. "What utter nonsense! Is not this Jesus the n of Joseph? Whose father and mother we know? nd he babbles about 'coming down from heaven.' " nd the crowd dwindled.

A Hard Saying

But Jesus was not through. To those still gath-ed about him he went on, "He who eats my flesh nd drinks my blood abides in me and I in him." 's hardly surprising then that most of those who ere left replied, "This is a hard saying. Who can sten to it?" And John adds, "Many of his disci-es drew back and walked no more with him."

Now, what is our Lord actually saying here, He who eats my flesh and drinks my blood abides n me and I in him"? Granted there are overtones ere related to the Eucharist, the Lord's Supper, t us leave them aside for the moment. The shock-ngly earthy terms were calculated to shock so that nose who heard could not have the shadow of a oubt that what he meant was, God is here present, in the flesh." It means that God insists on being ust as earthy as we want him to be when he gives s full stomachs, cures illness or calms jumpy erves, but he will be earthy on his terms, not ours. f we want God to make himself known in material nd tangible ways—by filling our stomachs—God ill indeed reveal himself in tangible and material ays but he will do it his way, not ours.

And men of every age have been revolted at the dea of God in the flesh and turned away. Because is incredible? No. There's far deeper reason for urning away from God incarnate in Jesus of Naz-reth. It makes God so difficult to manipulate. So ng as God remains in the "spiritual" realm we an conceive of him in terms of values and princi-les and ideals: love, wisdom, justice and "the ood." These are far enough above us to satisfy our spirations and yet they are capable of adjustment nd manipulation. Thus we can raise our hands in orror at the obliteration bombing of Rotterdam n 1940 but turn around a few years later and ob-terate Hiroshima and Nagasaki with a relatively lear conscience. The idea of "justice," it seems, is djustable. So long as God remains in the upper tmosphere of spiritual values and eternal princi-les, you and I can call the play and adjust his noughts to our thoughts and his ways to our ways.

But when God becomes *embarrassingly* down to earth he is no longer so easy to manipulate. Of course we try! We'll take the biblical record and extract from it Christian principles and ethical ideals. We'll water down the Lion of Judah to the Pale Galilean. We'll paint sentimental pictures of him and hang them up in Sunday school rooms and carry them around in wallets. We'll take the ugliest detail of the whole earthy business, the cross, put it into mass production and sell it over the counters of the five and ten as a pious piece of costume jewelry.

The Disturbing Jesus

But there is always an El Greco to offset the sentimental pictures. There is always Good Friday to embarrass the costume jewelry. And there is always this disturbing Jesus of Nazareth behind the spiritual values. And he refuses to be manipulated or watered down. The sharp edges of his life are not easy to manipulate.

C. S. Lewis once pictured heaven as a landscape that looks deceptively like an idealized picture of our world—until you venture to walk about in it. Then the soft grasses, the delicate flowers and lush trees turn out to be razor-sharp spikes of colored glass which cut and hurt the feet of the newcomer to heaven unbearably. So with the life of Jesus. It looks deceptively like an idealized picture of the best man that ever lived until you venture to walk about in it. Then the sharp realities of it cut like so many knives: "Unless a man hate his father and mother . . . I came not to bring peace but a sword . . . Let the dead bury their dead . . . He who eats my flesh and drinks my blood . . ." Bewildered, we turn away just as they did so many years ago. And then, of course, they crucified him. Not for his principles and spiritual values, heaven knows. But because he could not be manipulated. We can't stand to have a God around who insists on coming to us in material and tangible form on his own terms, not ours.

And then there is another reason for turning away from God incarnate in Jesus. And that is that we cannot accept him; we can reject or ignore him, but we cannot accept him without getting involved to the very center of our being. And who wants to get that involved with a God he cannot manipulate?

Well-Rounded Living

Russell Lynes' book, *A Surfeit of Honey*, a delightfully perceptive exploration into American manners and morals, describes the "well-rounded" life that has become what young women in college and those recently graduated dream of when they dream of success. "The dream," he writes, "is of comfort and not excitement, of security and not prominence, of developing as many of one's potentialities as possible in a modest way without letting any one of them run away with the others . . . The key word (for this well-rounded life) is adjustment . . . It seems as though life were to be lived on the college elective system with a major in homemaking and a minor in physical education. The life of the mind must be cultivated, of course,

(Continued on page 15)

By David A. MacLennan

THE KIND O

A FAMOUS wit who was also an Anglican clergyman of the 19th century, Sydney Smith, once met a rude young man. The latter, learning Canon Smith's profession, said: "If I were a father and had an idiot of a son, I should put him into the church." Retorted Sydney Smith: "Well, your father did not apparently share that opinion."

This leads to the first observation to make concerning the Christian ministry today. *The climate has changed.* No longer can any impartial observer make the cutting remark attributed to Robert Ingersoll, a once famous agnostic. Ingersoll's barbed comment concerning the typical ministerial candidate of his time was: "A young man of a religious turn of mind and consumptive habit of body, not quite sick enough to die, nor healthy enough to be wicked." Muscular Christianity may not be the highest type of Christian discipleship. Nevertheless, it has been apparent for some time that there is a high level of physical, intellectual, spiritual and moral fitness in the men and women offering themselves for full time Christian service. Also evident is the fact that most of the theological students in all our seminaries are individuals who have aptitudes which would make them successful in other vocations.

High Esteem

A fact at once heartening and somewhat perilous, is the high esteem in which the Christian ministry is held. A recent survey poll showed that the average citizen considers the vocation of spiritual leadership essential and spiritual leaders of our nation first on the list of those making the most significant contribution to our society.

Therefore, if you are considering full time Christian service, banish any fellings that you are volunteering for service which will be crowned by martyrdom or evoke emotions of pity on the part of intelligent observers! True, parents ignorant of the significance of religious vocations may still disapprove when a son or daughter intimates inter in the full time service of Christ's church. But conversation of two London workmen about young clergyman is not likely to be repeat Thirty or more years ago "Dick" Sheppard, w became one of the most famous and loved Anglic ministers, boarded a bus just after his ordinat into the ministry. He was wearing his clerical u form. Near him sat two working men, both of th reinforced by a potent spirit. One had imbib enough to make him belligerent, the other was an expansive and tolerant mood. Said the first he spied the minister: "There is a ruddy parso "Now, George don't blame 'im! It's not 'is fau It's 'is 'ard luck, that's wot I says!"

Granted that intelligent citizens esteem t Christian ministry highly, is there a genuine ne of more candidates for full time Christian servic Obviously, the answer is yes. Marked increase population of North American communities, mus rooming suburbs in every part of the country, wi new churches building or planned, accentuate t need. Denominational headquarters report mo churches than pastors. For example, my own d nomination (Presbyterian, U.S.A.) in 1957 list 8,603 congregations with about 6,000 active pa tors available for them. Each year we ordain b tween 375 and 400 ministers. Annually we lose fro 325 to 375 by retirement or death. To serve t existing vacant churches, to provide chaplains colleges, the armed forces, industry, hospitals, o church must obtain between 500 and 600 perso every year for at least the next decade. If you d cide to enter the ministry in any of its forms, y will not be among the unemployed. Given this fa of opportunity, we proceed to the inevitable que tion: What kind of minister is needed today a in the foreseeable future?

The Call

All who know the ministry from the inside agr that one essential quality is to feel "drafted f service." One valid motivation for entering the ser ice of Christ and his church is what we know the call of God. A recent survey of 888 candidat undertaken by Dr. Marcus Prester of Philadelph showed that all agreed that something similar what we know as a "call" is prerequisite to d cision for this vocation. Interesting and reassurin

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MINISTRY WE NEED

those who are uncertain about this matter of a all" is the other fact revealed by this survey: 95 r cent of those questioned stated that the growth this conviction had been gradual rather than dden. Fewer than 20 per cent selected the min-ry as their initial vocational choice. Earlier nbitions included such constructive fields as those science, teaching, law, music, farming, engineer-g. *Only two of the 888 reported that for them e "call" was unmistakable from the first time ey had considered their life's work.* For most of e persons reported by Dr. Prester, the final as-rance that the ministry was "for them" came ter wise counseling, prayer, and mature reflection. s a result of such procedures, each of these can-dates for the Christian ministry learned that the cation was chosen for them not only by their own clination but by God's Spirit.

One further comment should be made: The "call" the ministry is most commonly experienced as a sponse to human need which a man feels can est be met through full time Christian service. doniram Judson, the famous Baptist missionary Burma, was once asked: "Why did you become missionary?" Replied Judson: "I never thought that. I became a missionary because I thought esus Christ would be glad to have me become ne."

Allied to this sense of vocation is the conviction *hat Christ and the Christian faith contain the nswer to the deepest needs of human beings.* Of ourse, the gospel is no ready-made prescription for very ill afflicting the individual and his society. he gospel is not a kind of celestial Geritol for tired blood"! But the gospel does deal radically ith the basic causes of our human malady and ontains the cure. It waits to be applied to com-lex situations by honest, courageous, informed nd imaginative minds who have found Christ to e the answer to their own questions and needs.

The Team

Another essential quality in the man or woman onsidering seriously the claims of some type of hristian ministry is *capacity and eagerness to ork on the team.* By "team" I mean the Christian urch, the community of believers. Of course, we ant individualists of the type of our rugged, non-nformist predecessors; color is often lacking in those who conform easily to even an excellent ecclesiastical assistant. But individualists who seek to Christianize the community by proceeding, like Kipling's cat on their "wild lone," are impediments to the advance of the great cause.

Surely part of our conviction concerning the adequacy of the Christian faith is the belief that the Christian church is the best hope for world civilization. As an able Christian theologian and preacher of our time, the late David E. Roberts observed: "Despite stuffiness, slowness, enslavement to nationalistic prejudice, social conservatism, rigid dogma" the church is the most effective instrument for opening channels of understanding, fraternal justice, and world peace. Already in existence, thank God, is a world society which can be a demonstration and prophecy of the kind of world community every sane person alive today desires.

Capacity to work on the Christian team implies awareness of many positions to be played. There are not only special types of ministry available within the church today, there are many "offices" of the ministry to be discharged. Among the specialized ministries are those of missionary of various kinds, religious drama, journalism, audio-visuals, evangelism, prison work, hospital and military and industrial chaplains. Always there will remain the opportunities available to the general practitioner in our field—the indispensable parish minister.

Taking Many Roles

Be sure of this: If you choose the role of parish minister, you will as one man or one woman in your time play many parts, and often simultaneously! For it is required of us to be prophet, priest, counselor, teacher, administrator, youth worker, civic leader. As with our medical colleagues, specialists will be required. Nevertheless, as with our medical colleagues also, the glory of our profession will be the general practitioner.

Does it surprise you that a quality needed in the ministry is *willingness to engage continuously in disciplined work?* Detroit citizens talk as if the four-day work week was just around the corner for automotive industry. It is not around any corner for us! No life of sanctimonious boredom is open to the person in the ministry in the latter half of the 20th century. True, increasing numbers of thoughtful laymen are concerned about the workload we

carry and show heartening willingness to share it. Yet, belonging as we do to the *community of awareness* and being leaders within the *fellowship of the concerned,* we must lead disciplined lives. Disciplined living implies that we are organized and that we try to organize our day's tasks efficiently.

Implied in all that has been said is the highest quality a person can have in any vocation. It is part of the *given* equipment God bestows. Indeed, if you do not have some of this, you would not even consider a Christian vocation: *Love for God and for our neighbor.* Does anyone need to be reminded that "neighbor" means every child of God within range of our prayers and other forms of help? One who was asked by his seminary to return as instructor confessed to me that he was delighted to leave the parish ministry as he did not like people! He was more enamored of ideas than of persons. Unless this confession expresses an inaccurate reading of his own position, he is doomed to failure as a seminary teacher. We cannot love God whom we have not seen, the New Testament insists, if we do not love our brother whom we have seen, unlikable and difficult as he may appear. It is only through love that we help persons to help themselves into newness of life.

We have mentioned some of the essential qualities of the person who would become a minister. What about the qualifications? Can we spell these out?

One certainly would be *reasonable emotional stability.* Hanson W. Baldwin of the *New York Times* once mentioned the difference between a psychotic and a neurotic personality. The psychotic believed that two and two equals five and is delighted about it. The neurotic knows that two and two do not equal five but he is uneasy in his knowledge! Occasionally I derive some comfort from the title of a book published a few years ago, *Be Glad You're Neurotic.* For, of course, every normal person has some neurotic tendencies or characteristics. But in the ministry it is required of a person to have reasonable emotional stability. This includes ability to make quick adjustments to change and to crisis, growth in maturity, and the effort to be a fighting optimist. Also, this means that we have not only deepening faith, hope and love but a keen sense of humor.

To this discussion of the kind of minister we need in the second half of our century, let me mention the durable and thrilling satisfactions of this vocation. Indeed, I find it hard to discuss the Christian ministry objectively and dispassionately. To me it is the most thrilling life work available to a man or woman. After some twenty years as a parish minister in the United States and Canada, I became a professor in the practical field at Yale University Divinity School. I enjoyed immensely my six years in that fine school of the prophets and would not willingly be deprived of the experience. Nevertheless, all the time I was trying to teach I had an uneasy feeling that I was kind of a refugee from the pastorate. Now, thanks to a wonderful

(Continued on page 15)

To One to Be Ordained

Surely you know that here
Within these hallowed walls
The everlasting truth
Has joined the consciences of men
And ushered in the peace of God,
Because the ministry through times of grace
Has been commended by its handling of the Word.

You come today to face these men,
Stern councilors, a sour-faced tribe,
Who seem devoid of any tenderness
Or sweet compassion that would remove
Your apprehensive quakes.

Behind you are the years of books
And earnest comrades of the dorm and lecture rooms.
The passages that gained a grade
Seem somehow vague and unrelated to the scene.
Don't be concerned about the lapse;
Those studies would not help you much at that.
Rote seldom serves us well in queasy strait;
But all the impress of good lives and prayer
And your convictions on the triune God,
The virgin birth, the cross, the open tomb,
The living Lord, the grace divine, the call to serve,
Which are deep grained, will answer now.
For anxious hearts concerned about a needy world
Conduct this meeting in the name of Christ.

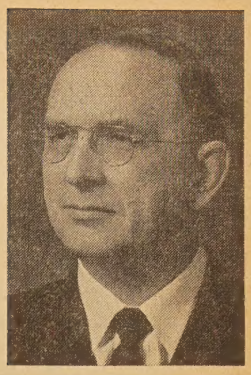
Oh, yes! Some nurture favored tenets
Which they will phrase a captious thing
To try your moral steel.
But these, who here examine you,
Desire no less that you may minister for Jesus' sake
To touch with burning zeal the wayward soul
And cast the devils from the multitude.

The task ahead of you requires a man!
The gospel is a living force,
For you must deal with lives.
Impatience shows when you lack trust
In God's sure plan or fail to pray.
Your pastor heart must warm to fellowships of fun
But more to those dear friends who need,
In sorrow's lonely woods, to learn
We are God's children,
Loved by Him beyond our poor ability
To understand or find our way.

Men would take note that you have been with Christ;
Then kneel that He may lay the hand.

DONALD E. FERGUSON

he Liberated Life Participates in Reality
All of Its Dimensions



That Strange Word: Holy

By Harold K. Schilling

ET us think together about a word that is very strange, yet has an important bearing upon e meaning of worship, *and* therefore of religion, d indeed of life itself. It is the word "holy." The ea it stands for is a broad one symbolized lin-istically by a whole cluster of related words, such the holy, holiness, to hallow, sacred, sanctity, to nctify, sacrament, saint. It has been regarded as solutely fundamental in all high religions, in-uding, of course, those of the western world, udaism and Christianity.

Despite its central importance religiously, it is day largely unknown. It has all but disappeared om our vocabularies, except as a term of derision. ne can hardly say anything worse about anybody an that he is a "holy Joe," a crackpot. You could in my reputation completely by simply spreading e word that "that guy Schilling advocates that e should all become holy Joes." Just as damaging the appellation "saint." What if someone spot-ng you in the throng leaving this service were to mark: "Well, well, since when have you joined e saints of the Lord?"

While such words as "holy" and "saint" seem range today, this has not always been the case. ur Scripture lessons leave no doubt whatsoever at they have had real and important meaning in e past. Hear this (Exodus 19:6): "You shall be me . . . a *holy nation*": and this (Leviticus 9:2): "You shall be holy; for I the Lord your od am holy." Again (this time from the New estament, I Peter 1:15): "As he who called you holy, *be holy* yourselves . . ." In Romans 12:1 we ad: "I appeal to you . . . to present your bodies a living sacrifice, *holy* and acceptable to God."

What seems an especially striking feature of ese tests is not only the term *holy*, but the fact at it appears where we would most likely use a fferent word. Our injunction today would prob-ly be, "You shall be to me a good nation, a peo-e that is ethical and moral, and given to justice." In contrast to this the biblical call is for a holy people.

Now, I confess that until relatively recently it had not occurred to me, certainly not forcibly, that there might be an important difference between being holy and being good, between the holy and the ethical. That this might be so dawned on me not long ago when I was reading a remarkable book entitled *Man's Quest for God*, by a Jewish scholar, Dr. Abraham Joshua Heschel, who was one of our Centennial lecturers in religion here at the University. As I was reading along there suddenly struck me between the eyes, so to speak, the following startling assertions: "To the philosophers the idea of the good was the most exalted idea, the *ultimate* idea. To Judaism the idea of the good is *penultimate*. It cannot exist without the holy. The good is the base, the holy is the summit. Man cannot be good unless he strives to be holy."* This pronouncement occurs in about the middle of the book, and the last half of it may be regarded as an elaboration of the theme that God's demand upon man is that he be *more than good*, namely holy. As I followed the argument the feeling grew upon me that here was something tremendously significant that I must know more about. So I entered upon a modest campaign of study on the subject of the holy; and I would like to tell you about it. Please believe that I myself realize that I don't know much in this field. I am a physicist, not a theologian, a layman of the church, not a divine. The experts present will smile, tolerantly or otherwise, at my innocence and naivete and will be reminded of certain kinds of brash persons who joyfully rush in where even angels fear to tread. Nevertheless, here goes.

Apparently the concept of the holy is regarded by many distinguished scholars as *that idea above all others* which uniquely distinguishes religion from other areas of thought and life. It has at least two meanings. First, it denotes an aspect or dimension of reality. Thus the Bible, as well as other sacred scriptures, speaks of holy things, holy places, holy time, the holy heavens, and so on. Second, it refers to an aspect or dimension of living, of conduct and behavior. In both cases high religion claims that this dimension is one not encountered

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*Abraham Joshua Heschel, *Man's Quest for God*, (New York: Charles Scribner's Sons, 1954). Used by permission.

elsewhere, that it involves knowledge and insights above and beyond those attainable in other ways, e.g. through the sciences, the arts and philosophy.

Things are said to *be holy*, apparently, if through them men come in contact with the realm of the holy, the infinite and eternal beyond, the transcendent, the ground of being, the source of ultimate mystery, that reality which no language can describe adequately and therefore is referred to as the ineffable or unutterable. This reality, high religion asserts, is objectively real in the sense that it impresses itself upon men's consciousness coercively and compellingly as something given and existing itself, independent of their wishes or desires. There is a *must* about it.

Objectively Real

When we see a rainbow we feel we must accept it as being there whether we are or not. It thrusts itself upon us. It is objective. In this sense the realm of the holy is also objective, a part of our environment pressing upon us from beyond us—so high religion would say. It fascinates and draws men on. At the same time it somehow repels, and men shrink from it in fear, a reverent fear that the Germans call *Eufurcht*. This realm of reality has sometimes been called the mysterium tremendum. It is that reality to which men down through the ages have responded in prayer and worship, in faith and reverence, in whole commitment, in God-dedicated deed. In its presence they have felt their minds illumined and their consciences quickened.

I am not now thinking about the so-called mystical experience or vision, in which men are somehow drawn out of themselves and their environment in the contemplation of and union with the ultimate. To be sure, all high religions have had their great mystics. What I am talking about, however, is an aspect of the experience of ordinary men, who while looking up at the stars, for example, have been conscious of at least three different dimensions or aspects of this contemplative experience. First, they have been aware of a physical reality, that component of reality the scientists are especially conscious of, and to which they respond with experimentation, critical thinking and theorizing. Second, with equal compulsion they have been aware of the aesthetic reality, the beauty of the stars, that realm of reality to which the poets and artists are sensitive, and to which they respond in poem and song, and other art forms. Last, but no less compelling to men down through the ages has been their awareness under the stellar sky of the reality of the realm of the holy, knowing that "the heavens declare the glory of God." This is why a Psalmist is more than a poet; he is conscious of and sensitive to a dimension of reality beyond that vouchsafed the poet—just as the poet sees a dimension of reality beyond that accessible to the scientist as scientist. This is why the first chapter of the Bible is more than a poem. A poem it is, to be sure, a wondrous poem, but much more than a poem. And for the same reasons it is more, infinitely more, than a scientific treatise.

Consider also the experience of looking through a microscope. Obviously the complicated patte observed there reveal a physical world. But to who can see it they reveal equally objectively world of indescribable beauty that often is so that its discovery comes with the impact of aesthetic breath-taking shock. But for many, m men these same patterns have constituted an forgettable encounter with the holy pointing God. This, too, can be an overwhelming and utte convincing experience. It was this experience t impelled Pasteur to pray and worship in the la ratory, and that has impelled many other men science to do likewise.

Somehow men's minds are so constructed that whatever they may look at they insist and per in seeing realities beyond that sensed optically physically. And men's spirits are so constitu that they persist in responding to these realities

The same three-fold experience with reality mediated to us not only through nature, but a through persons, in fact, most of all through p sons, and often children. In Whittaker Chambe book about the affaire Alger Hiss, there is a m ing passage which tells how he first became s that there is a God. It happened while he was g ing upon his first-born child. He became fascinat by the unutterable loveliness, he said, of the c volutions of the tiny ear lobes of the baby; a there came to him then, as a bright light bursti through the darkness, an overpowering awaren of God. How accurate and trustworthy his s analysis was I am, of course, not prepared to s But without a doubt for him this was more th an artistic experience, namely a religious reve tion. He felt he had been given true insight in t realm of the divine. Many a psychologist and so ologist has found that his experience with men a women—in the analyst's clinic or in the stark, u environment of city slums—has yielded not on the bare data of physical existence, but also u mistakable evidence of an aesthetic world, and the pervading presence and reality of the sacr and holy. Consider also the incomparable expe ential realm of marriage. Fortunate is the man and many men have been so fortunate—for who marriage to a lovely woman has opened up and vealed new, hitherto unrealized depths and heigh of reality in the physical world, the world of beaut and the world of the sacred. For Christians t greatest and most convincing evidence, that t encounter with the holy and divine can be me tated through humanity lies in Jesus Christ, t man in whom God was incarnate. Herein, in th fact that the holy is encountered most convin ingly through humans, resides the potency of c porate worship. It is when men worship togethe rather than alone, that they see God most clear and feel him to be most near.

Sensitive and Responsive

This then brings us to what seems to be t second usage of the term "holy," that referring a holy people, a holy life, a holy faith. Much of t Bible and much of the literature of the church quite clear about this. A holy people is a peop

sitive and responsive to that transcendent re-
y we have spoken of as the holy. A holy man or
man is one who experientially knows reality in
its dimensions, not only the physical and the
istic, but also the religious. There is nothing
row and restricted about this kind of life. It is
st and many-sided. It is the liberated life, the
of the uninhibited soaring mind, the life not
ained to the physical, or even to the aesthetic.
e holy life is the life whose deepest motivations
ing out of the demands of and response to that
ffable reality which becomes so dominating and
nsforming when one allows onself to be invaded
it. The holy life is then a life above and beyond
e good life, because though it certainly must have
e dimension of goodness, it has also that dimen-
n which gives it extension in the realm of the
vine.

Existential Knowledge

According to the highest tradition of both Jew
d Christian religion is a hollow mockery unless it
ds to that goodness which is expressed by genu-
e "love of neighbor as thyself." Equally insistent,
wever, is it that religion—and life—must include
so "love of God," a loving of God with all of one's
ing, "with all thy might." This dual demand
ices a deeply felt dual realization of mankind. It
s been recognized by many men of many faiths
at the full meaning of love of neighbor in all its
pects and dimensions can come to only him who
aware of and sensitive to the holy and sacred in
is neighbor, knowing that he is a child of the holy
od. Equally compelling to many men has been
e complementary insight that one cannot see the
ly in one's neighbor unless one sees it in all of
fe and all of the world, and that therefore the
good life" is incomplete, without basic meaning
nd without power and potency unless it includes
xistential knowledge of the holy—of God.

Throughout the New Testament and Christian
terature one finds such curious expressions as "in
ne name of Jesus," "for Christ's sake," and curi-
us injunctions such as to give a cup of water or to
e hospitable to a stranger "in the name of Christ,"
r "what you do unto the least of these, you do
nto me" (Christ). Then there is a very suggestive
orollary or derivative usage of the word "holy." In
he Bible "a holy people" often means one utterly
edicated, devoted and consecrated to God and
is purposes, and a holy object is one set aside for
od for sacred and sacramental uses. All this, and
ther similar language which seems strange to us
day, further expresses and emphasizes the cen-
rality and supremacy of the holy in religion, and,
ore particularly, links it to the realm of conscious
urpose, motivation and commitment.

A Kindly Light

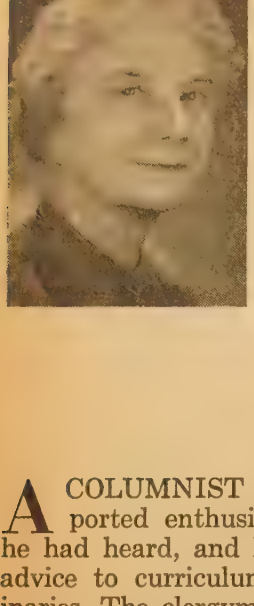
To summarize, high religion has always claimed
hat it is not, as some would say, primarily a matter
f the emotions. Nor is it concerned primarily with
thics and morals, as others would have us believe.
t asserts that life at its best must be all of that, but also very, very much more; and the word that expresses this claim of *much more* is that strange word "holy."

Does what I have said make any sense? Is it true that there is a transcendent reality as real as that which the scientist deals with, or that which the poet sings about? Can anyone assert legitimately that the heavens declare the glory of God? When people pray do they actually communicate with a being beyond themselves? Most men sooner or later come to a realization, permanent or temporary, that there is a life richer and more meaningful than even the good life, namely the life lived in the conscious presence of God, the holy life. Is this too an illusion? I can think of no more important questions than these.

Perhaps I should say quite frankly that I have no final answers to these questions. They seem terribly difficult and I have many and oft-recurring serious doubts about them. When I analyze these doubts, however, it seems to me that they pertain mostly to the philosophical and theological formulations of both the questions and the answers, and not to man's experiential knowledge and insights that underly them. Adding up as honestly as I can all the existential evidence and knowledge I do feel sure of, all the pros and cons I know of, it seems to me that these claims of religion do make sense, so much so that I feel justified in accepting them as a working hypothesis for my thinking and living. I realize that to put it this way is risky, for any hypothesis may prove to be true or false. Life may eventually confirm or deny it. But I know of no other way to proceed. High religion and high scholarship always involve that kind of unavoidable risk. Thus far, however, I *am sure* of one thing. However true or false may be the philosophical, scientific, artistic or religious interpretations or doctrines regarding these matters, however opaque and impenetrable these mysteries may at times seem, *there* is, in the words of that great scholar and saint of the church, Cardinal Newman, a kindly light that leads men on to reliable insight. If I did not believe this I could be neither a university professor nor a churchman, for in that case neither the university nor the church would make sense, nor would their quests for truth. I believe that when men follow the gleam faithfully and honestly it will lead to satisfying knowledge and understanding. This is certainly true in science, art, philosophy, *and* I believe it to be true also in religion, which in a unique sense is the gateway to *the holy*—the holy as a realm of reality, and the holy as a dimension of life.

•

O Thou great and holy one! During these last moments of our worshiping together let there break through the dark cloud of words that have been spoken that kindly light that alone can bring true insight and understanding. Let us see thee. Accept us into thy very presence that we may know what cannot otherwise be known. Grant that when we go from this place we may not depart from thy hallowing presence. Amen.



Why NOT *"Object Sermons" for Childr*
When Grown-ups Like Them So Muc

Red Roses and Sin

By Hulda Niebuhr

A COLUMNIST in a metropolitan daily reported enthusiastically on a Junior sermon he had heard, and he added some paragraphs of advice to curriculum makers in theological seminaries. The clergyman in the story had appeared in the pulpit wearing a big red rose in the lapel of his coat. After "discussing sin, and the remarkable change which Christianity can produce in the life of an individual," he had called attention to the red rose in his lapel; then he passed his hand across the rose, and the congregation was surprised to see the red rose change to white. Thereupon, proceeds the report, the minister "drew the natural moral from this bit of legerdemain" which, the columnist was sure, would be remembered by the children the rest of their lives. The column ended with the observation, "If I were operating our theological schools, I would stress heavily the psychology of the public platform. Included in such a course would be some simple sleight of hand tricks; the church is being ruined by pious men who have too little sense of dramatics and applied psychology."

Chemical Sermon

The article calls to mind an experience reported in the *Religious Education Magazine* of December, 1924, in a symposium of children's sermons. The minister had preached a so-called "chemical sermon," seemingly rather prevalent in the twenties. Into a glass of clear water, representing the "pure heart of an innocent child," he had poured a dark liquid which discolored the whole contents of the glass, illustrating "the defiling effect of sin." After speaking of some of the faults commonly noted in children's behavior he poured into the dark water a few drops of red liquid which, he said, represent the blood of Jesus. The water became clear aga showing "the cleansing effect of Jesus' blood up our hearts." There had been repeated references the unsuccessful efforts of children to overco their faults. At the close of the service a little eigh year-old approached the children's worker a asked, "Please, Miss B., I want some of that r medicine to make me good."

Gramophone

With similar intent a minister brought a sm gramophone into the pulpit one Sunday mornin He played at first a very scratched record, th some beautiful, harmonious music, drawing t conclusion, presumably for the children, that must not deface the records of our lives with ba ness lest we fail in bringing happiness to those wi whom we associate and in being pleasing to Go When a young listener was quizzed about the ch dren's sermon of the morning, she reported, "M A. said we mustn't scratch up phonograph recor because then they don't sound nice." For goo measure we might quote Dr. George Coe's ane dote about the Junior sermon in which childre were compared with watches, in having hand faces, a complicated mechanism. The story of precious watch which had become useless becau water had corroded an important section of th works furnished the point and climax. The ru was likened to sin in a child's life, destroying us fulness. One young listener reported that the mi ister had said, "If you tell lies, you get rust in yo stomach."

Analogy Challenged

Anyone who tests children's comprehension comparable analogies will find like results. In a the cases quoted the children probably made th deduction that "the minister wants us to be good as one youngster reported, and that is somethin of value. They will have the general idea that the minister, like Coolidge's pastor, is "against sin However, the carefully planned analogies will ha done nothing to clarify their own problems, or bring inspiration beyond the wish to please a mi ister whom they like.

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With the exception of the last two paragraphs, this article first appeared in McCormick Speaking, *published by McCormick Theological Seminary, Chicago, Illinois, and is used here by permission. The concluding material was added by Miss Niebuhr from the original manuscript.*

Our columnist might say, "Those anecdotes, en if you had told twice as many, don't prove a ing except that there are some children who are t very smart"; and he might insist upon his ad- ce. We would still maintain that if theological hools do not teach more "dramatics and applied ychology" after his pattern, it is not because ey have prejudice against the dramatic nor be- use they are not inclined to apply psychology. hey refrain because of a desire for the dramatic a more significant sort; their use of psychology nsists in more than attention-getting devices. heir objection to the rather frequently used "ob- ct sermons" and to "parable sermons," which epend upon comprehension of analogies, has a ientific basis. It is fact and not conjecture that dges the children's comments in our anecdotes as uite typically childlike.

The Realm of Relationships

Most analogies, especially those used in the field f religious education, presuppose that the pupils re capable of making associations which are gen- ralized, abstract, and in the realm of relationships. bviously the ability to generalize rests on the abil- y to see similarities. In a certain mental test, uoted in the symposium cited above, twelve-year- lds are asked to find any similarity in these five riplets: snake, cow, sparrow; book, teacher, news- aper; wool, cotton, leather; knife-blade, penny, iece of iron; rose, potato, tree. Only half the chil- ren of the age group find any similarity in three f the five. Think how much is expected of those ven younger to see any similarity between the ef- ect of Christianity and the color of roses! Dr. L. M. Terman, who did major work in the area of in- elligence testing, came to the conclusion that it is ot until well toward the adult stage that the abil- ty to discover very essential likenesses and differ- nces becomes prominent.

Of course, this ability does not arise full-fledged nd suddenly. All thinking rests, in a sense, upon he capacity to draw analogies. Some children will lways be found who have had experience which nakes them ready in advance of other children to pprehend some given similarity. Some years ago Dr. Samuel P. Franklin tested some eight hundred children of the ages eight to sixteen for their com- prehension of some of Jesus' precepts and parables. In connection with the Parable of the Two Foun- dations, for instance, he found that seventy-five per cent of all nine-year-old children were able to see why rock makes a good foundation for a house and why sand does not; one-fourth of the same mental age had not the experience to answer the relevant questions correctly. It was not until four years later that the same percentage was able to comprehend the significance of rock, sand, floods, and winds as representing "temptation and hard- ship," not "the climate we live in" as most of the younger ones believed. The same study gives a good cue to an acceptable kind of children's ser- mon. Dr. Franklin found that, on the whole, chil- dren understood the Parable of the Good Samaritan five years earlier than the Parable of the Two Foundations, or the Parable of the Soils. The first is a story which children can live in the imagina- tion, identifying themselves with the characters, the experiences set forth. The latter parables de- pend for comprehension upon thought processes which have been found beyond their capacity until the mental age of approximately twelve or older.

A More Effective Way

In a certain parish the children in the church school gave their approval to the prayer, "Jimmie was mean to me today. Please God, punish him." The occurrence gave their minister a cue for a Junior sermon. He was against sin also, as was the minister in our story. He too wanted his child listeners to know the "power of Christianity to change life." However, he knew a more effective way than to inveigh against sin in general, or to use analogies involving color changes, or rust, or scratched records. To help the children convict themselves of self-righteousness and covet a Christ- like spirit of forgiveness he told the story of a life committed to Christ, that of the good bishop from Victor Hugo's *Les Miserables*, whose forgiving love redeemed the vagabond Jean Valjean. By means of that story, any child of seven or eight can be en- abled to enter into the life and mind of one who could not have prayed vindictively, "God punish him," but whose life was a compassionate "God, forgive him, and all of us." One young listener com- mented, "If there were more of us like the good bishop, there wouldn't be so many gangsters in the world."

Wasted Opportunities

We bemoan the fact that our church members do not know the Bible, while at the same time we waste opportunities to make it available to them. Children (not to mention adults) like to hear good stories told and retold. The Bible teems with dra- matic material that can be presented to them di- rectly, in the story form. There are countless stories about "everyday people" and about the great in Christian history which will capture the imagina- tion, interpret the biblical text, and open the doors of faith to the children.

The foregoing represents an endeavor to show that the "object sermon," the analogical children's sermon, is a misdirected effort because it is not understood by children. One other factor should not be forgotten. Such a sermon is practically al- ways (it is probably safe to say *always*) moralistic in tone, and therefore essentially unpedagogical as well as unchristian.

A good story can be spoiled (much as a joke is spoiled by having the point told) if the teller mor- alizes about its focus. If the story is really a good one, this [focus] is discovered by the children to their delight. An analogical sermon, which in its nature does not have that discoverable point, seems somehow to have definite relationship to the reli- gious teacher's occupational disease of moralization —at least, so hundreds of the analogical moralistic children's sermons which keep rolling off the presses would seem to indicate.

Children's Sermons

By George W. Lawrence, Jr.

First Congregational Church
Burlington, Vermont

Trademarks

ALL of you boys and girls know how cowboys mark their cattle. They mark them with a brand; each ranch has its own individual brand which is the trademark of that individual ranch. There are such brands as the "Flying W," the "Lazy S," the "Bar 20," the "Double L" and many others. When the stray cattle are rounded up for market, each cowboy knows his own cattle by the trademark which was put on when the animal was little.

Most of the big business concerns have trademarks also. Many of them you know. The automobile trademarks are probably the most famous. When one sees such an emblem or trademark you know right away what make of a car it is. This is very important in business because no other maker of automobiles would dare to put another car's emblem on his make of car. The manufacturers are proud of the symbols which stand for their cars and try to make the best car on the market, so that their symbol will stand for the top quality and the best product made.

We have all heard the saying that it pays to advertise. Many companies who were quite famous in years gone by because their trademark was well advertised stopped being famous when they ceased to advertise and to keep their trademarks before the public. Some manufacturers have tried to change their trademark or discontinue it and found that they lost business because people refused to buy the product unless it had a familiar mark on it. When you get home, get a spool of your mother's thread and on most of them you will find the letters "O.N.T." This has a story which illustrates my point. About the time of the Civil War sewing machines came into general use. Their introduction made it desirable for manufacturers to produce a thread that would be suitable for machine as well as hand sewing. In 1862, the Clark Thread Company developed such a thread and marketed it as "our new thread." Two years later, George A. Clark decided to abbreviate the phrase to "O.N.T." with a view to arousing curiosity as to its meaning. The thread was then advertised as "Clark's O.N.T. Spool Cotton" and "O.N.T." became one of the most popular trademarks in use. When he thought his thread was well enough known he tried eliminating the "O.N.T." but found that people would not buy a thread that did not have the trademark with which they were familiar. So he continued the trademark which, although it has lost its meaning, may be found on spools of thread even today.

You and I have a trademark. We are calle Christians, which means to live a Christlike lif and people who know that we go to church an Sunday school expect us to live up to the qualit of that trademark. A Christian stands for all th is good and best. We must constantly be provin ourselves worthy of the title. The Bible tells us I John 2:6 "He that says he abides in Him ough himself also so to walk, even as He walked." W should not call ourselves Christian unless we a willing to live up to the standards of that trad mark. You *are* Christians—*so* be true to you trademark.

The Bottle Song

MAYBE it would have been better if I ha chosen another name for this sermonett What will people say if they think we are talkin about bottle songs in church, moreover, what woul they say if they knew the Junior Choir had jus sung one? Well, they did. Let me explain.

Have you ever heard of the "seaways post office" In the ocean there are many currents. Current which carry floating objects for vast distance Floating logs and half sunken ships are a constan menace to ocean shipping when they are carrie on these currents. A skipper of a ship must con stantly be on the alert so as to avoid floating ob jects which might damage the sides of his ship c bend his propeller blades. Sometimes these ocea currents help a ship's captain. The great Gu Stream is one of these mysterious currents whic flows like a mighty river completely surrounded b water. If a captain is going in the direction of thi river-like current he gets in it and it carries his shi along with it, saving time and fuel. But if he i going in the opposite direction he avoids it in orde not to have to fight the current and waste tim and fuel.

Now the people who study these currents ar eager to learn where they are and how fast the travel. In order to do this, they have developed th scheme of the seaways post office. Every now an then they throw overboard a bottle containing th date and the place in the ocean where the bottl was tossed in and an address. Anyone finding on of these bottles and filling out the card inside an mailing it to the address is given a dollar for thei trouble when the card is returned.

Many people know of these currents and hov they carry bottles for great distances and on thei own accord, when they are traveling on a ship, the

row overboard a bottle with a message in it and eir own name and address just to see where it ill go and who will find it. One bottle has been nown to travel completely around the world. An- her one drifted on aimlessly for thirteen years efore it was found.

One day a musician composed a piece of music nd put it in a bottle and threw it in the ocean. egend has it that it was found on the coast of ales. No one knows to this day who wrote the usic but those who found it liked the tune so uch that they decided to use it as a church hymn. he words they put to it were from the poem of at great American poet James Russell Lowell and e words go "Once to every man and nation." hat was the anthem just sung by the junior oir and the tune to it is called "Ton-y-botel" hich in the Welsh language means "tune in a ottle."

But you see the thing that made this bottle dif- erent from all the other bottles that have been hrown into the ocean is that not only was it found ut also that it contained within it music which as brought joy and happiness to all those who ave heard it ever since.

Thoughts

(Continued from page 5)

ut its activities are somewhat like those necessary ut peripheral courses elected to complete the es- ential credits for a degree in well-rounded living."*

Now lest any of the gentlemen present are har- oring any notions of smug superiority, watch out. Never underestimate the power of a woman. This is what she is looking for in you, too, my well- ounded friend. And, Mr. Lynes suggests, she's retty sure to find it. For the male members of the pecies also envision success in terms of a "well- ounded" life.

Now, you see, if God can be worked in as an- ther elective around the periphery of this well- rounded life, well and good. And Christian principles and spiritual values fill the bill admira- bly. They can be tucked in around the edges to make a well-rounded life even more well-rounded! But when they become incarnate in one who says, 'He who eats my flesh and drinks my blood abides n me and I in him," he is indicating as ruthlessly as he can that the only possible involvement with such a God is one that goes to the very center of your being. And there he molds the roundedness nto a point, makes it single-minded and gives it hrusts. No longer does it simply "adjust" to the environment but rubs against it and perhaps even ierces through it. And the well-rounded life must urn away if it wants to stay well-rounded.

And that brings us to Act III with Jesus asking he question, "Will you also go away?" Peter inally speaks out for the little, hesitant group of welve, all that are left out of the five thousand: "Lord, to whom shall we go? Thou hast the words of eternal life."

And is that so impossible for us? It ought to be easy for the scholar whose first principle is to submit himself, humbly, to the discipline of letting the source materials speak for themselves. And if we do believe that Christian principles and spiritual values have their highest expression in Him, then it would be logical, wouldn't it, to submit ourselves, humbly, to the source and let him speak for himself—all his thoughts and all his ways?

Yes, except for the self's last stronghold: If only I can make the source materials fit *my* theory, *my* scheme of interpretation, bolster *my* conclusions, my preconceived prejudices. And how overwhelming is *that* urge! How difficult for the scholar to keep clear of it. How difficult for me in this sermon! For even now, at this moment, I come to you with *my* conclusions, *my* judgments which I want to impose on you. Of course I believe the source warrants and supports them. But I am tempted to think that *now* his thoughts are my thoughts, his ways, my ways.

But even this must go. All I can do is point you to the source—God as he has revealed the mystery of his being in Jesus. And hope that you will sit humbly before him, let him speak of himself to you all his thoughts and all his ways, and make the venture of life to "prove what is that good and acceptable will of God." Then, perhaps, you will say with Peter, "We believe and have come to know that thou art the Holy One of God," which is to say, "Now at the last I know that your thoughts are not my thoughts, neither are your ways, my ways."

*Russell Lynes, *Surfeit of Honey* (New York: Harper and Brothers, 957). Used by permission.

Ministry We Need

(Continued from page 8)

church here in Rochester, and also to the president of this seminary, I have—to quote a recent popular song—the best of "Two Different Worlds."

A recruiting poster for the Roman Catholic priesthood in France made this observation:

> The great moments in a person's life are:
> Birth
> Communion
> Confirmation
> Marriage
> Death.
> Would you not like to be the person
> Most needed at such times?

Yes, I would like to be, but I would also like to feel that as a servant of Christ I could be helpful in the daily round where the crises are not so clearly defined. A man or woman today may hear our Lord and those who followed him say as was said to other persons in other times—

> "You did not choose me, but I chose you that you might bear much fruit."
> "Therefore, seeing that we have this ministry—being engaged in this service—by the mercies of God, we faint not—we do not lose heart."

An Ordination Sermon

The Man Who Is the Minister

By Frederick M. Meek

. . . who is for you a faithful minister of Christ. Colossians 1:7.

WHEN the minister is given his commission of ordination, he accepts definite limitations within which he will live his life and do his work. Lines are drawn around his life. He is not set aside as a free lance to deal with people as he pleases, or as he happens to think may be for their best interests; he is not called to an orator's platform or to a commentator's seat at a microphone. A Christian minister works first, last and always within Christian limits. He is a special pleader and a specific witness for a Person, and for a particular way of life—for the Christ of the New Testament, and for that Christian experience which is God's way mediated in Christ. Within the limits of this framework, he does his work and lives his life.

Along with this goes the fact that the Christian gospel which the minister represents and preaches is given to him. It is not something that he creates, spiderlike, out of his own interior. The heart of the Christian gospel is something that God has done, not something that the minister or any other man thinks or does or is. And this deed on God's part crowns even his act of creation. The deed is Almighty God's act of showing himself to us men for our salvation in Jesus Christ. When men, whether they be clergy or whether they be laity, recognize and experience the unique importance of that act, they have come upon the most profound fact of human existence.

The Reach from Beyond

Thus the minister when he is ordained, does not begin on his own as if he, in his generation and circumstances, were beginning anew the search for life's wisdom and direction. He begins with God's acknowledged outreach toward us men (something unique in all time), and with the reinforcement of the experience of all those who have walked in the faith before him.

If this deed on God's part of showing himself t us does not have profound firsthand meaning fo the minister, his life and his labors will be withou Christian power and creation. If God and Chris are personalities about whom the minister talks a if they are not known at firsthand, then he is no qualified for the ministry. The minister's highes hope is that God and Christ shall be more real an more influential for him as a minister of the gospe than are the human personalities whom he know and loves, so that in his own community he ma share Horace Bushnell's experience which led hi to say, "I know Jesus Christ better than any ma I know in Hartford."

Compulsion to Share

There have always been those men who have fel the compulsion to share with their fellows "tha which we have heard, which we have seen with ou eyes, which we have looked upon, and our hands have handled of the word of life." But what has been said and heard and handled must first ente into the life of the minister so that it is literally part of the fiber of his being, e'er he can stand be fore the people as God's man.

Thus the minister knows that there is so much in his message and experience which has come to him from beyond himself. The artist or the musician or the literary figure knows that his best work comes when he is used by something or someone greater than himself. George Eliot once put it, "My predominant feeling is that great facts have struggled to find a voice through me, and have been only speaking brokenly." A later literary figure, Edith Wharton, said that a writer's task is to pick out "crucial moments from the welter of experience."

The Crucial Event

At the heart of his message and life the minister has *the* crucial event amid the welter of all experience, the coming of Christ into the world. That great fact is ever struggling to find an adequate voice through him. It is not his own genius; it is first this experience, and a willingness to be used by the experience and what lies behind it, that gives the minister both his call and his most moving power. It was said of Chalmers, the Scotch

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eacher of another day, "The secret of his power a preacher is often misunderstood: it lay far ore in his deep conviction and heartfelt experi- ce as a Christian man than in his natural gifts as man of genius."

Relationships with People

The minister is the medium through which a far eater experience than he himself can ever encom- ss completely, comes alive in many ways for hers. In the end he is the imperfect medium rough which God speaks. As the minister by out- ach of mind and spirit and by strenuous receptive ayer seeks the Word that he should give to men d the deed he should do, time after time he finds mself speaking and living literally beyond him- lf, for something has come to him from outside mself. His search, his struggle, his importunate mand for the Word of God have had their own ward. And both he and his people, because of this ord which he speaks and the deed which he does, e lifted to new levels of Christian insight and un- rstanding. Such hours and such experiences do t come with predictable expectancy and fre- ency; but when they do come to him who has us sought with all his powers of spirit and mind, en he knows that the ministry can be both God d a man at work together.

It is literally impossible to separate an adequate inistry from a life rich in relationships with peo- e. The minister's own experience and his years of udy and meditation give him a richness of back- round and knowledge which his people need and ust have. But in order to put the Word into cir- ulation among the lives of his people as he meets ith them, he must be able to give it in coinage hat is usable for them, coinage which they can end in the kingdom of their own lives. The min- ter must mint that coinage in his mind and eart. Only a man's familiarity with the language, e thought, the experience and the needs of his eople as he moves among them will enable him to o that.

Interpreter

James Stalker puts it in another way when he peaks with favor of the term "interpreter" as de- cribing the minister. He says that an interpreter eceives a message in a language which people do ot understand, and brings it to them in their own ongue. He must know at least two languages, that in which the message comes, and that in which it has to be delivered." Only when this is rue of the minister is he entitled to be known by he distinctive name "preacher." The preacher ust know and understand the language and char- cter both of eternal realities and of daily life, both he language in which God speaks to men and the anguage which men use as they speak among hemselves.

If the claim of religion that men can know God e true, if the minister's authority rests in his call y God, if the minister is a man of God whose essage is about God, then there is an inevitable, undamental preface to all true preaching, a pref- ace under which all spiritually sensitive men preach, fully realizing its possible dangers and extravagances and potential errors. The man of God preaches under the assurance of being able to say with conviction, "Thus saith the Lord." Any spiritually sensitive man is aware of the dangers in thus viewing his work and his authority. He knows well that there have been false prophets and mis- taken messengers. He realizes that from time to time there are errors in every man's ministry of the Word. His only defense and hope are that it can be said that his effort was his best, given as his service to his God and Master. If a man continually confuses God's word and his own word, and if he claims God's authority for his own prejudice, he is lost, and he is a danger to his people. He is saved from this plight by his concern for his people and the effort to lead them in God's way, and with the effort to give form to the Word of God without hindrance or dilution.

Struggling Wills

Implicit in what has gone before is something which now must be made explicit. A sermon—the preaching of the Word—is not something intended simply for people to hear. The only reason for a sermon having the breath of the preacher's life breathed into it, and thus through him the breath of God's life, is that in the few minutes of its brief existence it may *do* something. P. T. Forsyth has said that a sermon is "a real deed . . . Sermons [are] real acts of will, struggles with other wills."

In prayer the preacher goes to God with and on behalf of the people. In the sermon the preacher goes to the people on behalf of God. He calls to his aid all the resources available, those of the place, the church with its great history and universal character; those of the time, the day made memora- ble by past experiences; those of worship, wherein the congregation through sharing in an ordered, familiar, moving religious experience comes into the presence of God. These resources and aids are the background for the preacher as he goes to the peo- ple on behalf of God. He has a message which, as a man of God, he feels the people need to hear and accept, and he tries in every way that his skill knows to overcome the hindrances in the lives of his people and in the ordering of society which im- pede the understanding and acceptance of the mes- sage. There is no room in such preaching for oratorical pyrotechnics, nor for the assiduous cul- tivation of the ability to deliver a weekly, cultured essay. Nor can there be, under such compulsion, a desperate weekend searching for a subject on which to preach, so that on Sunday morning the minister turns up with synthetic bread in place of the Bread of Life.

Varied Ways

There are, of course, many and varied ways in which the Word is presented. On one Lord's day the preacher may bring the comfort which sorely pressed human beings need, while on the very next Sunday he may cry aloud, "O ye that swallow up the needy and cause the poor of the land to fail."

Thus in truth a sermon is a deed. And we can say that preaching, not mere idealistic speaking, but a message that is the Word of God, given by a man under compulsion of the authority of God, is addressed to the people for the purpose of bringing them and their society increasingly into the experience of God's love and purpose and salvation. But its beginning—the message and the compulsion to give it, and its end—the results in human lives, both rest in God.

The community regards the minister as an expert in his field. The community has every right so to think of him. And it is in part on this basis that the church undertakes to release him from other tasks and to provide a living for him. And yet there are ministers who are perfectly willing to accept the remuneration (such as it is) of a professional expert in the field of religion and its allied interests, and who at the same time want to preserve a standing which can only be called "amateur," by reason of dabbling, perfunctory efforts at becoming masters in the field of religion.

The Minister As an Expert

The minister should have the authority that belongs to the man who is an expert. It is not so much that the minister should be a detailed specialist in the way that a medical specialist becomes an expert in a single disease, or in a single part of the human body. That is impossible for the minister because he is a man whose calling precludes that kind of specialization. His interest is in life, individual and social, in its interrelatedness, and in all its relationships to God. Such a breadth of interest makes breadth of experience imperative.

Any workman in a field worthy of being served by the skill of an expert, comes to have great respect for the basic techniques and ideas which belong to his chosen field. There are ministers who do not have the attitude of the professional toward the work in which they are engaged. They have something of the amateur's formless judgment. They lack the finer, more discriminating appreciations of the effort and skill and experience which should sustain the calling in the eyes of the community. They speak and act as if basic Christian doctrine and history were incidental; as if the tradition and experience of the church were not of much importance; as if the purpose of the Christian religion to secure the acceptance by men and women of Jesus Christ's saving work and message, were matters of individual choice rather than imperatives which the minister must ever place before the people; as if the gospel could be appropriated piecemeal, according to the individual's whims and choices.

Unparalleled Intimacy

There is an intimacy in this relationship between the minister of the Word and the God of his being which cannot be paralleled anywhere else in life. It is far reaching. It is filled with the unspeakable glory and love of God. It is as personal as the relations with a family. If the minister can live day by day in this spirit, he will keep his sense of direction and his scale of values, and others, when they see him, will note that he has been with Jesus; he cannot live in this way, then of what use is the rest? Only so can he present himself as a living sacrifice, holy, acceptable to Him.

Messenger and Witness

Thus the minister, because of his calling and perience, is both a messenger with a message, and witness in the midst of the common life to power and the truth of the message he gives. The two aspects of the minister's life, messenger and witness, cannot be separated. The fact that he messenger and witness for God prevents him from becoming simply a corner storekeeper doing a little local retail trade in moral platitudes. Rather, one may continue the figure, his stock in trade consists of God's great truths and of the promise to mankind in God's great deed of revelation in Christ.

Such a man as this, moving about among men, in truth a man of God. But he has enough earthy common sense to know that no man by himself is equal for these things. Only a man and God *together* are!

Baccalaureate Prayer

LORD, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, from everlasting to everlasting, thou art God.

Father, let thy Holy Spirit rest upon us in the closing hours of four happy years together. Bless the men and women who founded our free public schools and those who continue to support them and maintain them. Bless the benefactors of this college, its faculty, its students and this graduating class. Bind them together in a search for truth. Bless the parents of these young men and women for the encouragement they have given. May they feel their sacrifices have been worth-while.

May these young men and young women be the first generation to fulfill thy prophecy, "and they shall beat their swords into ploughshares and their spears into pruninghooks and learn war no more." Make them restless until the integration of races is established and economic justice prevails among men everywhere.

Forgive our wasted hours; our satisfaction with our darkness rather than thy light; our ignorance in place of thy wisdom. Keep us humble in our striving for righteousness and brotherhood. Still cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit that we may perfectly love thee and worthily magnify thy holy name, through Jesus Christ, our Lord. *Amen.—Albert Allinger, Cranford Methodist Church, Cranford, New Jersey*

The Church and the Colleges

By S. MacLean Gilmour

CHRISTIANITY is dedicated to the proposition that "the truth is great, and shall prevail." A timid soul cannot be truly at home in the church. The Christian has no time or inclination to tremble for the ark of God. In its understanding of history, its philosophy of life, and its faith in the shape of things to come, our religion declares with the Fourth Evangelist: "Ye shall know the truth, and the truth shall make you free."

It is therefore no accident that our colleges and universities, who also believe that there is truth and that there are capacities within us that can be developed and disciplined to discover it, should have found themselves at various times in their history in close association with the church.

In length of years all our educational institutions are mere infants when compared with the church. To be sure, some type of formal education has always been the mark of a civilized community. The ancient Roman Empire had a graded system of schools that produced and maintained a high level of literacy, at least among the upper social classes. However, with the invasions from the north and the east and the consequent collapse of the political and economic sanctions of Roman society, this system virtually disappeared. What little formal learning and education survived during the medieval era took refuge in the monasteries and in schools attached to cathedrals. The monasteries provided novices with the rudiments of literacy, while the schools taught what was supposed to be necessary for the education of a priest.

There were medieval churchmen who were opposed to the study of anything save Christian literature. They wished to confine education to the Vulgate and to the Latin fathers. Nevertheless, some acquaintance with classical literature and some familiarity with Greek philosophy were perpetuated by monks and priests. This feeble flame of learning flickered faintly in the darkness, until it was fed with new fuel in the 12th and 13th centuries from Islam and Byzantium.

Shift from the Monasteries

In the 12th century, also, learning began to shift from the monasteries to the towns, and we begin to hear of students outside the ranks of the clergy and the monks. The first colleges came into being to provide a mob of turbulent and inquisitive vagabonds, many of them licensed beggars who wandered from center to center, with instruction of a kind beyond the range of the curriculum in monastic and episcopal schools. Italy was the birthplace of modern higher education, with a college of medicine at Salerno by the 9th century and a college of law at Bologna by the 12th. Paris, the most influential of the medieval universities, was an outgrowth in the 12th century of the Cathedral School of Notre Dame, and Paris served as a model for the creation of comparable institutions at Oxford, Cambridge, Prague, Vienna, and Cracow.

The medieval Latin word *universitas* means "guild" or "corporation." The university at the beginning, therefore, was a scholastic guild. It was a corporation of students and teachers, organized for the maintenance of rights its members could not claim as citizens and for protection against exploitation by townsmen. The *undergraduate* corresponded to the apprentice of a medieval guild; the *bachelor* was the trained craftsman; and the *master* had a recognized title to command and teach.

Medieval Guilds

Many of the terms of current academic vocabulary are derived from the Middle Ages. The *chancellor* was the individual, usually from the local cathedral, who conferred degrees—that is, the right to teach. The *dean*, also from the cathedral, supervised the activities of both masters and students. The *rector* was the titular head of the university, chosen by the students from among their own number for a limited period. The students who constituted the university controlled all the affairs of its administration—a responsibility now vested in trustees, among whom one may still occasionally discover a college graduate. The "masters" directed everything related to the spheres of teaching and study.

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The first universities, therefore, were organized after the order of medieval guilds, and we owe the great university traditions of independence and of freedom of thought primarily to the guild system. Nevertheless, they developed in most instances out of cathedral schools; they drew most of their teachers from the ranks of the Dominican and Franciscan orders; and they made God and his revelation in Christ the central objects of philosophical speculation.

While many of the great European universities had secular as well as ecclesiastical origins, most of their American counterparts—except those of most recent vintage—are due to the initiative of churchmen who were convinced that true piety cannot flourish apart from sound learning: Harvard, Yale, Princeton, and Brown in the north and east; Chicago in the middle west; Duke, Emory, and Vanderbilt in the south and east (to call the roll of only a few of them). In each instance it was a group of Congregationalists, Presbyterians, Baptists, Methodists, Episcopalians, or Unitarians that, dreading the consequences for faith of an illiterate ministry and confident that education can make a contribution to godliness, established the faculties, founded the libraries, and created the first endowment of what is now our educational heritage.

I have been invited to address you, not as a representative of a sister college, but as a Christian minister. It is becoming, therefore, that I should speak first of the debt that the church is glad to acknowledge to its lusty and sometimes obstreperous offspring.

Christianity is prone to forget that it is a historical religion. It has sometimes been in danger of dissolving into a pious compendium of myth and dogma. It has averted such a disaster in modern times chiefly because it has been compelled by historical method, a discipline perfected in the universities, to rediscover its origins in first century Judaism and to understand its creeds and practices in the light of its Greco-Roman inheritance. An intelligent understanding of Holy Scripture, some exact knowledge of the Jesus of history, a critical appreciation of primitive Christianity within its contemporary religious, political, and social environment, the disciplines of historical and philosophical theology: these are some of the fruits of the church's encounter with historical science.

No Grit in the Gears

Christianity is not a philosophy. It is not an exact science. It is not even a theology. Like the prophets and seers in Judaism before him, Jesus never argued the existence of God or expounded a system of truth. He took God for granted and was concerned only to summon men to commit themselves to him in unqualified obedience. Jesus saw truth by intuition and tried, not to prove it, but to illustrate and embody it.

Nevertheless, theology is not an alien importation into Christianity. It is not a foreign element in our religion—a piece of grit in the gears. Jesus employed Jewish categories of thought and oriental vehicles of expression. When the new faith that had grounded itself on his person broke thro its Palestinian chrysalis and began to make c verts among non-Jews, ideas that had little or meaning for men who lived in the Levant, in Sou ern Europe, in the valley of the Nile, or in No Africa had to be translated "out of the Sem into the Greek." Thus the "kingdom of God" came "eternal life"—a new quality of life t begins here and now and that, by virtue of quality, will persist through time into eternity; "Last Judgment" at the awful day became a c tinuing judgment to which all men expose th selves by their every thought and word and de and the *parousia*, the return of the Risen Christ the clouds from heaven, became the Holy Spirit ready present in the life of the believer and m ifesting its indwelling in the whole life of beloved community.

Faith Had to be Related

Furthermore, the church soon discovered that faith had to be related to the whole range of hum thought. Man is a reasoning animal, and he c not be content to compartmentalize any area his experience. So Christianity became a relig in quest of a cosmology, an anthropology, and metaphysics. Stoicism, Platonism, Neo-Platonis Aristotelianism, Idealism, Realism, Naturalism, E istentialism—each has been pressed into service longer or shorter periods to articulate what G has done for us in Christ—the abiding experien of one generation of Christians after anot phrased in the changing categories of man's ratio quest for truth.

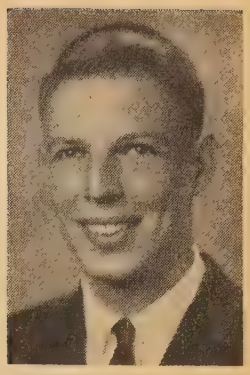
There is rarely a danger of too much theolog there is always a danger of too little theology; a there is sometimes a danger of too much theolo that once served a purpose but that has outliv its usefulness. Again and again the church has be saved from dogmatism, obscurantism, or antiqua ianism by the fruitful criticism of philosophe sociologists, and natural scientists.

The Service of the Church

The church, on her part, has done more for t colleges than just mother them during gestatio When our colleges have spent too much of the time in academic isolation, the church has som times been able to call them out of their delica ivory towers into the rough and tumble of real li When colleges have been carried away by fads educational theory or procedure, the characteristi conservatism of the church has sometimes stood a bulwark against educational disaster. When co leges have been tempted to subordinate the disc plines of pure learning to applied and profession techniques—tricks of the hand and the ear and t eye—the church has sometimes nourished a prote and furnished an antidote with the words: "Ma shall not live by bread alone." When colleges ha failed to see life steadily and see it whole—as som times has happened—the church not infrequent has recalled them to their proper mission. Whe colleges have divorced ethics from the laborator

(Continued on page 23)

Resounding Theological Answer
ises a Very Human Question



What Is There Left for Me to Do?

By Farley W. Snell

F THERE IS anything that gets me, it is some- one who says that Christianity is a conversation tween God and man. Some conversation. The t is God doesn't leave anything for us to say. It not that he talks so much that we can't get in a rd. Actually he doesn't say very much. What I an is that it is something like a fellow who ends days thinking up what he is going to say nen he applies for a job. In he walks, ready to art the fateful conversation—but before he can y a word, the man says, "You're hired!" Or a sband, coming home late after a wild night with he boys," going over all his excuses, ready to ake all kinds of promises, rehearsing his most nitent tone of voice. In he walks, prepared to art the long conversation—but before he can word, his wife says "I love you!" You may say ere is no such employer, and wives like that went t with the nickel subway ride. You may say that person could even possibly be like that. I think ou are right. But that *is* the kind of conversation od carries on with us. Before we can say a word, make an excuse, or confess a mistake, or make a romise to do better, or claim a good deed—God ays "I love you." What is there left to say? His ree words are the whole conversation.

When God speaks his word of love, he is doing ar more than projecting some sound or performing me act. He is doing that, to be sure—but beyond hat, he is saying something about himself and mething about us to whom he is speaking. Bo, in Villiam Inge's *Bus Stop*,* finds that the girl on hom he has a great crush has had some other— uite a few "other"—men before him. Disheartened t first, he finally says, ". . . I like ya like ya are, herry. So I don't care how ya got that way." But ese words do not stop there. They say something bout Bo: he loves—and his love is completely un- nditioned by anything she did or didn't do. And ey say something about her: she is loved by meone at last—and the love has come completely ee of "what" she is. She has love, but has no laim on it.

What God has to say to us, he said "once and r all" by doing something. "The Word became esh." God himself comes to us in the person of Jesus Christ. He comes to his own—and his own do not know him. He calls men to follow him—men who misunderstand him, who misuse him for their gain, who deny, betray, run away, watch the crucifixion. He looks and weeps over the city which cries "Hosanna!" and "Crucify him!" in one breath. He looks at us—we who draw our swords to defend him, we who disown him when he does not fulfill our dreams. He goes the long road to Golgotha alone. He suffers—the iron spikes are nothing compared to rejection and disappointment and abandonment. Loneliness. And in the moment when all of us are against him—whether we stand with hammer in hand or sleep peacefully in our home or drink coffee and laugh or plan our next vacation—he forgives us all. "God so loved . . . that he gave. . . ." That is what God does. "I love you." That is what he says to us.

Behind the Word

And behind this Word is the Speaker, and the Word tells us something about the Speaker. The Word tells us that God loves us simply because he loves us. There is no reason we can understand. There is no cause we can see. God is free to love us as he will. It does not depend on our worthiness or unworthiness, on what we deserve or what we need. He does not "reward"—he gives to those who have no claim. Like the old doll maker whose love turned a wooden puppet into a living creature, God's love makes of dust a man. Out of his mysterious love he comes to make free men of those unworthy tribes chained to the laborious years in Egypt. To us who live on dreams for our family and inflated ideas of ourselves and desire to get ahead and prejudice and gossip and national pride—to us God freely gives love and forgiveness and acceptance. "What if some were unfaithful? Does their faithlessness nullify the faithfulness of God? By no means! Let God be true though every man be false." This is a love which cannot be killed. It can be rejected, ignored, laughed at—but it stays with us. Israel could like an ungrateful wife run the streets as a prostitute,

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but God continued faithfully to love her. You and I can say there is no god—or, more likely, live as though there were none. We can plan our whole life around what *we* want. We can ignore what God has done for us, we can close our eyes to the needs of our brothers in every land, we can "tune out" the cries which we never hear but know are there, of the man next to us. But God still loves us. That is what his love says about him.

And it says something about us. "You're hired!" If that had happened, it would have meant that the job was *given* to us. Why? Past experience? Good recommendations? Ideas, promises to make good? No reason: just given. Or the "I love you!" of the wife. Suddenly you know something about yourself. There is nothing about you or your excuses or your promises which makes her love you. You can't make her love you. And you have been trying to earn, deserve, manipulate that which was given to you. The Roman soldier who pierced His side, bringing his excellent service record before God. My laugh that left a lonely boy lonelier at school; my hard work which won for me and cost a friend who had been off the job with a sick family, a needed promotion; my hi-fi collection which could feed a hungry family for weeks, my good deed which showed up another—shall I come before God with my sense of humor, my endless industry, my musical tastes, my latest kindness? I am, as Luther says, a beggar who—confronted by the one who gives me all—brags of my wealth. No, I am loved only because God wants to love me. I am forgiven only because Christ forgave me the night he died. I am a son of God—but only because God found me in the streets and adopted me. That is what his love says about me.

Good Questions

But if all of this is true, what kind of conversation is this? After God has spoken his three words, what is there left for me to say? If God does everything, what can I do? Because the conversation of which we speak is life itself, these are very real questions—questions which have been asked in every age. Your job is given to you and you cannot lose it no matter how poorly you do—what can you do or say? What incentive have you to do a good job? You realize that people love you and accept you because they want to, and that you can do nothing to kill real love—who cares what you do? What can a loved husband do? What can the adopted son do? What can the unfaithful wife who cannot destroy her husband's love, do? You may think these are empty questions—but it is a terrible thing to be in such an important conversation and know that you have no contribution to make, to be in a relationship and know that you have no real part to play, to know that you have nothing to give, but can only receive—a beggar.

The more selfish we are, the more God loves us. If our self-centeredness makes God's love show up all the more clearly—how can he possibly be displeased? Are we not making him look good? The faithful husband has no reason to be disappointed in his roving wife—her infidelity makes him appear all the more loyal. The man who adopts the b from the streets can never judge the boy—. more unworthy the boy becomes, the more goodness of the man will stand out. The people w are so good because they forgive us—should we give them even more to forgive, so that th can be even better? If God's good comes from evil—"why not do evil that good may come?" G has left nothing for me to do—so I'm do nothing!

Far More Than Logic

These are good arguments, good questions. Th are perhaps logically sound. But we do not l logical arguments; too many of us know that th is far more to it than that. This love which is giv to us when we can never deserve it is not a de thing. It is love with life and feeling, love th suffers. See your dad work long hours on legs th shoot pain through his body, so that you can drunk at a college fraternity party, wasting t costly education he is dying to give: tell him th since he loves you so much, there's nothing left you to do. See the man you have laughed at tu to be your only friend in the hour of need: tell h you have nothing to do. See the people—paren friends, loved ones, some you never knew—w have sacrificed and given for you: tell them th since you can't deserve all this, you do nothin Look at the cross. Look! Tell him that since yo help in crucifying him showed how forgiving was, you are going to keep right on driving tho nails. Tell him who comes to you and weeps ov you and loves you enough to trek that lonely pa to Golgotha—tell him you have nothing to do. A him your question: "Why not do evil that goo may come?"

And what good is it to be a Christian? Why l baptized into the church? Are we better off? N no one has any claim before God. He loves th churched and the unchurched, the good and th bad, the Sunday school teacher and the atheis No one can stand on his own two feet before Go When we try, we realize how presumptuous an ungrateful we are. We beggars brag of our wealt No, we Christians are no better off before God. W are one with the world.

The Christian Advantage

Is there then no difference? What advantage ha the Christian? It is this. We have the Good New We know that God loves us. We know that ou selfish past has been overcome by his free love an forgiveness. We rejoice in the hope which is bui on his faithful, undying love. But this is not onl our advantage—it is our mission, our task. "All th world"—where is "all the world"? Jesus was talk ing about your neighborhood, the coffee break a your office, your business plans for next year, th lonely man who sits next to you on the 7:21, th people in this town, in every town, in every country But how? You are no preacher, are you? You fin it difficult to talk about God, don't you? Wel someday you and I must learn. But for now, th only words we can speak are not spoken words. W

d bear witness to God's love in the way we face h new day, each new situation, each person who aits our interest and help. In planning our life, spending our money, in deciding whom we shall lite into our home—we can ask, "Who needs l?" We can remember in all that we do: "We love . because he first loved us."

Cherry heard Bo say that he loved her "like she s." What was there left for her to say?—he had d it all. What was there left for her to do?—he d done it all. But she *did* say something: "Why, go anywhere in the world with ya . . . Bo. Anyere at all." Our questions "What is there left for to say?" and "What can *I* do?" take on new aning. They become "How can I ever say and do ough—unto all the world?"

Church and College

(Continued from page 20)

e lecture room, or the public relations office, the urch occasionally has served as the conscience of e administration.

Our colleges were born from the womb of Mother hurch. Since they have cast off their swaddling othes, they have made frequent payments on the bt they incurred at her accouchement. But the urch that mothered them has not lost interest in e well-being of her progeny and is still adding ems to their account. There is a debit entry in e spiritual ledger of the colleges that only their aduates can reduce.

I am speaking this morning to young women who shortly are to enter one of the professions or to establish their own homes. Each of you, in her own way, will assume a place of leadership in some community and in the whole life of the nation. During your years of relative freedom in a college environment, freedom from the heavy political and economic and social pressures of our time, you ought to have acquired a critical appreciation of the past, a largeness of vision denied to many without your privileges, an ability to think, to distinguish truth from error, information from propaganda, and a sense of obligation to your generation and the next. We need your help in the church. We need your help to educate our children in a faith that is not entangled in absurd hypotheses of a flat earth, a three-storied universe, and a petty and bigoted deity. We need your familiarity with great ideas, great ideals, and great accomplishments to lift our sights from the morass of mediocrity to the delectable mountains. We need your initiative, your enthusiasms, and your resources of mind and spirit to help us do in our time what the church at its best has achieved in other days. You have come to know some segment of the truth. You may see it only through a glass, darkly, but you do see it. Help all of us to enjoy that freedom in which, by the mercy of God, you are privileged to rejoice.

•

Teach us, good Lord, to serve thee as thou deservest; to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek for rest; to labor and not to ask for any reward, save that of knowing that we do thy will. Amen. (Ignatius of Loyola).

Prayers of a City-Dweller

By Harold Leonard Bowman

Pastor Emeritus

First Presbyterian Church, Chicago, Illinois

Monday Morning

O God, who hast been man's dwelling place in ll generations, and art our souls' true home, we ave here no abiding city. In the hectic furor and oisy tumult of urban life, how can we be other han homesick, longing for the calm shelter of thy ospitable love? Yet, with all its clamor, with its hysical and moral ugliness, we love this city! If e urbanites are ever to find thee, it must be here, where cross the crowded ways of life." Save these oiling multitudes from drabness and dereliction. Not by fires of destruction, as of old, but by cleansng inner flame, free us from our city's sins and restore us to our true citizenship in thy kingdom, bringing us to our proper place in thy family. *Amen.*

Monday Evening

How precious is silence, O God! When the din of the city dies and the roar of the traffic stops, my weary spirit comes home to thee. Thou hast not been absent from the turmoil of the day, nor from the trying tasks that have demanded my attention. I have found thee on the noisy streets and in the crowded stores. But now, in the stillness, there comes an intimate awareness of thee, which "gen-

tler on the spirit lies, Than tired eyelids upon tired eyes."

In this enfolding peace may I rest, and rise for a new day, to be lived with more loyalty to thy will and with unhesitant love for my fellowmen. *Amen.*

Tuesday Morning

As I walk through the city's shadowed canyons, the sky narrows to a ribbon. As I speed through the dim-lit subway, the sun becomes a memory. But they are not forgotten, nor art thou, O God! I thank thee that even when my day is to be surrounded by the monotonous wall of routine, freedom and fresh vision may always be found in the upward look. Praise be unto thee for the gift of imagination, which can adorn the drab with beauty, and grace habit with adventure. So as I today perform accustomed tasks may I find in my fellowship with thee liberating vistas of growth and goodness. So shall shine again "the traffic of Jacob's ladder Pitched betwixt Heaven and"—Chicago. *Amen.*

Wednesday Morning

How vividly, our Father, did Jesus reveal thy nature, when he wept over the city! "O Jerusalem, how often would I have gathered your children together as a hen gathers her chickens under her wings, and ye would not!" Thus, O God, dost thou desire to guide, to save, to unite in fellowship the hordes of persons who swarm the city's streets. How eager is thy grace to transform "the city of dreadful night" into "the city of God." Forgive our urban resistance to thy guidance, our flaunting of thy love. Grant that with wisdom, with courage and with constancy, we may rebuild the city and remake our lives into the comradeship of thy pure sons and loving daughters. *Amen.*

Wednesday Evening

I feel, tonight, O God, as thou dost, the suffering of those whose ragged garments and bleak shelters offer frail defense against the icy threats of winter. I sense the pain of those who, on pallid hospital beds are dreading the lonely, unlit hours. Mine, tonight, is the torment of those minds that ache with despair, or the greater pangs of loneliness. O God, sustain these persons in their misery—that they may endure through night's dark hours and find in patience, perseverance and hope some anodyne, and in thy grace, courage and peace of soul. *Amen.*

Thursday Morning

O God and Father of us all, I pray for those persons whose daily work is dull and monotonous; persons whose labor affords no creative satisfaction, but only the meager pay that supports their weary lives. May they find compensation in their families, their friends and their recreations without seeking escape and excitement in destructive ways. May we all realize that in every career there are so routine tasks to be faithfully, even though uninspiredly, done. But may we all see in our work—it liberating or confining—some chance to contribute to the welfare of our brothers. May we find too, that the fulfillment of each task is an offer we bring to thee and a share in thy creative wo *Amen.*

Friday Morning

O God, within the community of whose love men are meant to dwell, I offer this prayer in half of my neighbors. In spite of the anonymity city life, may I seek to know their names and recognize their faces. In the casual contacts coming and going, may there be a friendly feel that silently says, "I am interested in you; I wo like to know you better." Equip me with a radia smile, deep-felt, and a gracious word, sincer spoken—simple messages of Christian friendline May all adventures in inclusive housing prove th there are brotherly ties which can be stronger a more satisfying than are dreamed of by those w fear or disdain our common humanity. *Amen.*

Saturday Morning

We are grateful, O God, that walls are no long built around a city. But the enemies have moved on us and have built walls within the city! For th our Father, we come to thee in dismay and pe tence. There are walls of greed and self-intere that separate the affluent from the impoverishe walls of pride that divide the elite and the masse walls of prejudice that sunder white and Negr Jew and gentile, native American and foreign-bor Forgive us that we have built these walls so hig that we cannot become acquainted with one a other, nor shake hands, nor share what each of u can give to our common life. Deliver us from ou urban isolation. Increase in each of us "somethin that does not love a wall." Draw us together i brotherhood until "the walls come tumbling down. *Amen.*

Sunday Morning

Gracious and loving God, on this Sunday morn ing I look out over the South Side of the city. see church towers and spires; there are othe churches the roofs of which are lost among th crowded apartment buildings. In these sanctuarie today people will gather to worship, some noisily some quietly; some emotionally, some thoughtfully they will vary from the shouting sects to the dig nified congregation in the University chapel. Fo them all, I pray that thy holy presence may mak each service of spiritual value and of Christia guidance to every worshiper. Overcome the frailtie and oddities of the preachers and look beneath th distortions of the gospel. Make Christ known an loved and followed in every place of praise and i every worshiping heart. *Amen.*

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"And No One is Angry Enough To Speak Out"

The Lost Art of Indignation

By H. Richard Rasmusson

USUALLY we do not think of anger and indignation as virtues. We oppose love to anger. To be angry (we say) is not becoming to a Christian.

But when we think in this pattern, we must remember that the One who spoke the "beatitudes" also said that "Whoever leads astray one of these little ones who believe in me, it would have been better for him if a millstone had been hung around his neck and he had been sunk in the depths of the sea." When we so quickly write off anger and indignation as virtues, we can do so only by forgetting that He who said, "Love your enemies," also in blazing wrath drove the money-changers out of the temple.

The Psalmist once wrote: "God is a righteous judge and a God who has indignation every day." If this is so, can we deny that we tend to make religion a sentimental thing? Too often our image of the Christ is the "Gentle Jesus meek and mild" and God is "Sugar and spice and everything nice." This can hardly be anything but an indignity to Christianity.

Of course, there is anger that is neither virtuous nor Christ-like. Aristotle once said: "Any man can get angry but it takes a wise man to get angry at the right thing at the right time." This we so often fail to do. We become angry when someone does us an ill turn or speaks about us in grudging terms. We become angry when we are hurt. When our anger is too personal and selfish, we *are* different from Christ. He showed no anger when he himself was hurt. On the cross he prayed, "Father, forgive them, for they know not what they do."

Jesus never confused anger and irritability. Love can be angry. Paul said: "Be angry and sin not." Love cannot be deep unless it has capacity for indignation. But love cannot be irritable. And neither can it be capable of resentment. It will not cherish resentments. This is what our anger and indignation consist of all too often. This, we may plainly say, is wrong. Such anger is without virtue.

The *Divine Comedy* by Dante ranks as one of the immortal products of the mind. It was born of a great love and a blazing indignation.

> Dante, who loved well because he hated,
> Hated wickedness that hinders loving.

To quote Aristotle again: "He then who is angry on the right occasions and with the right persons, and also in the right manner and at the right season, and for the right length of time, is praiseworthy." These conditions are not easy to meet. But if our anger is to be righteous, meet them we must. Most of us must confess: "I do well to be angry at times, but I have usually chosen the wrong times."

What then constitutes righteous indignation? Can there be a love of justice without a flaming hatred of injustice? How deep is our love of freedom if we have no indignation at prison camps, slave labor, serfdom? Anger can be destructive when it is directed against persons whom we hate for having done a wrong to us. It can be a constructive thing when directed against social evils that should be destroyed. "In our indifference to political corruption, many of us are guilty of indecent composure."

Once Carlyle wrote to Emerson about the thunderbolts Ruskin was hurling at the social evils of his day. "There is nothing going on among us, as notable as those fierce lightning bolts Ruskin is copiously and desperately pouring into the black world of anarchy around him. No other man has in him the rage against iniquity, falsity, and baseness that Ruskin has, and every man ought to have." And Ruskin was never more like Christ than in these times of indignation at social evils destroying the foundations of English society. "There are times" wrote Hugh Mackintosh, a great Scotch theologian, "when not to be angry, is a sign . . positive unlikeness to Jesus Chri General Booth, leader of the Salvat Army once said: "Go on hating, ni and day, in every place under all cumstances. Bring this side of your ture into play." And he meant that should hate the liquor traffic t damns thousands of souls by high-p sure advertising; political corrupti labor racketeering; economic waste the military; jealous maneuvering power at national expense of the Na Army and Air Force. We cannot worthy disciples of Jesus if we do harness our combative faculties to service of human good. We cannot disciples of the Man who drove moneychangers out of the temple if are apathetic in the face of human dignities anywhere, the denial of fr dom to any people, their decimati for political reasons as happened to Jews under Hitler, the vicious den of rights that was the Little Rock (A kansas) disgrace.

Speaking Out

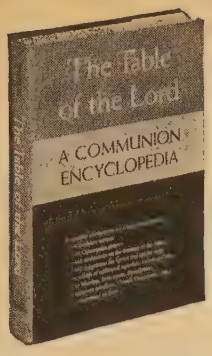
On an Egyptian tomb when the fi dynasty was falling into ruins som one inscribed the words: "And no o is angry enough to speak out." N private petulance but public resen ment is what we need. Where is it?

A friend tells of Frederick W. Ro ertson, the great 19th century Engli preacher that he had seen him gri his teeth, clench his fist when passi a man who, he knew, was bent on d stroying an innocent girl. And Robe son says of himself, "My blood w running liquid fire." A rebirth of i dignation is imperative among us. W need the evidence that conscience alive. "There is one thing worse tha corruption and that is acquiescence i corruption."

We must face the fact that there is true image of the Christian faith i righteous anger. Christianity should b known for its love and forgivenes However sinful a person has been, he repents, the church receives him, fo "If we confess our sins He is faithfu and just to forgive us our sins." Bu Christianity should also be known fo its indignations. The church will hav foes as well as friends. "Woe unto yo when all men speak well of you."

(Continued on page 31)

H. RICHARD RASMUSSON *received his preparation for the ministry at McCormick Theological Seminary and the University of Chicago Divinity School. After serving as College Chaplain at Blackburn College, Carlinville, Illinois, he has, since 1945, been the minister of the University Presbyterian (All-Student) Church at Purdue and the director of the Westminster Foundation. Dr. Rasmusson is particularly interested in family and marriage problems and has lectured extensively on aspects of family living.*



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Edited by CHARLES L. WALLIS

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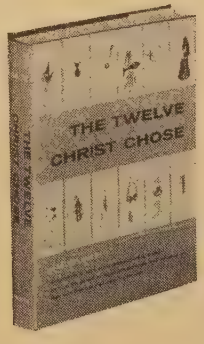

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Do-It-Yourself Poetry

By Harvey H. Bates, Jr.

HAVE you ever written any poetry? Or, perhaps, I should say "verse." Later generations decide if what we write is merely verse or deserves the more dignified name: poetry.

But most of us have tried our hand at verse, to a teacher or an early sweetheart. And some go on in later years to write more serious things. An English professor of mine once wrote, quoting an older man, "An ulcer, sir, is an unwritten poem." In this age of ulcers it seems obvious that what this country needs is a good five cent batch of poetry —a "do-it-yourself kit for poetry."

I've tried it myself, and it works. For instance, one day at my study I found myself agitated, and sat down and wrote this:

Energy

A frighten'ly upsetting energy
Pervades my bones and bids my anxious
Mind to ask if this full force is Godly
Or demonic. True,
There is so much to do,
And no time left;
But God still rules,
And will eternally.
A depth of prayer,
Engagement with the Lord
Must grow to marriage gladly—
And the covenant,
Cross bought,
Will drive the ought
Beyond the zero
Of warm humanism
To the heated, calm
"Well done" of Christ
Embodied in the Church
While judging it beyond,
Fulfilling God's own fond
Desire for friends and
Family more numerous than sand.

Another thing that "do-it-yourself" poetry is good for is amusing your friends at the same time you express your feelings about a scene or event. ference I received favorable comment Recently, at an Officers' Training Con- from my fellow ministers in West Virginia Synod for this:

Evening at Jackson Pond

The Pond is still—
dead leaves,
not dry now,
soggy,
soon to freeze
but not to fertilize
the sometimes stagnant water.
A tossed can here,
a lost whiskey bottle there,
(shall we inveigh against man's
sinful use of nature?)
And then a bridge,
God's stone
shaped in stopping arch
by His own human hands.
And early crystals of this ice—
the winter's water lilies, cold.

A practical use for ministers is reading poetry for the fitting end of a sermon or a speech. Not long ago I had the opportunity to lead a memorial service for two men who had served in the conservation districts of West Virginia. In the fifteen minutes I had to prepare, I dashed off this, which seemed to get the point across, after Romans 8 had spoken more eloquently:

Soil Conservation

God's servant out in India
Recruits the brown-skinned
Beauties and the boys
To plant young saplings,
Grow green grass,
And stop the precious soil
From eroding to the sea.
And then he trains them
To be engineers and build big dams
To save the soil
And to generate the power
Needed with the fertile land
To let an ancient country now arise
And flex its muscles,
Take its rightful place
Among the giants of the earth.
God's so-called servants in America
Toss out their garbage in God's streams
And rip God's soil loose near seams
Of coal, and let the rich control
The land, which, by God's law, belongs to everyone.
God bless the men and women
conserve the soil;
And God warn the careless ere
curse
Of their own carelessness make
promised land
A hell or worse.

Laymen can use such poetry to
catharsis for their negative feelings
ward their wives and children, or h
bands and mothers-in-law—or e
God. Such of this kind of poetry a
have written might not be understo
approved or appreciated by misgui
laymen who believe that a minis
must always feel kind and smiling
ward his family, parish and God.

But a final way in which I am
tempting to use such talent as the L
has given me is to paraphrase
Scriptures in "modern verse." This
good exercise in both understandi
and feeling the Psalms, or any oth
poetic sections of the Bible. A sam
of such paraphrasing follows (fr
Job 3):

Justice, Job and God

God curse the day that I was born,
The night when parents so conceiv
me!
Let those who curse with skill
Pour all their cursed skill to kill
That day. In fact, unleash t
nucleous;
From depths beneath the nautil
explode
The mighty mushroom cloud of doo
besmoke
The clear cold stars, and stop Go
joke.
Let that hot night
But hope for light,
With no assurance of an answer.
Fill it full of gnawing expectation,
Dreadful deep desire which worri
toward
The dawn that never comes
Close! Close the eyelids of the night
Because it did not fight
To shut the doors of my dear mother
womb,
Nor even bless me with so safe an
sure a tomb.
O why? Dear God, why
Didn't I just die
At birth,
Come forth on earth
And cry

HARVEY H. BATES, JR. *is completing his fourth year as National Missionary of the West Virginia Mountain Project of the Presbyterian Church, U.S.A. On July 1, he will begin his duties as director of the Student Religious Association at the University of Maine. This article is the first draft of a proposal which we hope Mr. Bates will push and polish as he promises.*

le and choke!
did my mother's warm-wound
so close surround
Vhy did her breasts
erflow with God's best
of human kindness?
' Why give a candle even
man who has nowhere to go?
has gone everywhere, done every-
hing,
still finds days drag slow!
ighs have now become my bread;
groaning is the liquid which I
drink instead
ater. For my fear quick fingers my
oul frame;
dread, dumb dread invades what I
name
No ease, no quiet, nothing that
brings rest;
trouble comes, tired trouble,
Satan-blessed!

ow, that may not make much sense
ou. But it does to me. So why not
our own? "Do-it-yourself!"

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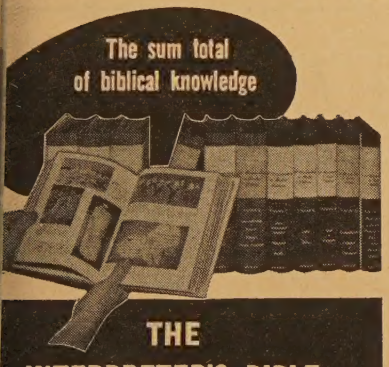

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Book Reviews

SERMONIC STUDIES, VOL. I. *Edited by The General Literature Board. Concordia Publishing House. $5.00.*

THROUGH THE YEAR WITH CHRIST. *By Edwin C. Munson. Augustana Book Concern. $3.50.*

THIRTY-FOUR Missouri Synod Lutheran pastors contributed to *Sermonic Studies,* the first of two proposed volumes on the "Standard Epistles of the pericope system of the Church." In this one the studies are for sermons for the Sundays from Advent to Trinity Sunday. They are strongly theological and, of course, in keeping with the accepted doctrinal position of this particular branch of Lutheranism. With so many different contributors there is some inevitable unevenness in treatment. Those with Greek training make use of their linguistic equipment in the exegesis. In each instance the homiletical values of a given text are noted and suggestions are made as to its development. At the end of each study a suggested outline is given for the completed sermon. The book is dedicated to Dr. John W. Behnken, beloved pastor and chief executive of Synod.

Through the Year with Christ deals with the so-called "old Gospels" or "Gospels of the First Series." It contains sixty-four sermons running the gamut of the Church Year from Advent to Thanksgiving Day plus sermons for special days. The author writes interestingly and he has a fine literary style, revealing a good homiletical sense and expositions that are logical and clear. He brings the teaching of the various gospel passages down to date and applies them to everyday living in an engaging manner.—*Stiles Lessly, First Congregational Church, De Kalb, Ill.*

THE OXFORD DICTIONARY OF THE CHRISTIAN CHURCH. *Edited by F. L. Cross. Oxford. $17.50.*

WITHOUT pretending that we have thoroughly studied this book, we can hasten to recommend it. Before the last of that Christmas gift check from the Ladies Aid or the Women's Wisterian Reading Circle has been expended on the luxuries of life, it would be a good idea to reserve a portion of it for this necessity. This Dictionary belongs on every preacher's desk, and will displace several less convenient volumes that now take up space. A truly handsome book, in clear but very small print it presents 6000 references from Aaron to Zwingli and appends over 4500 up-to-date bibliographies. Many of England's foremost

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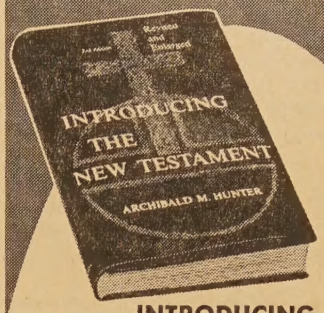

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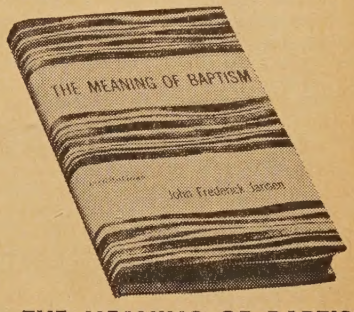

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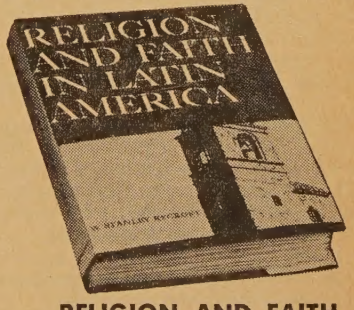

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scholars have contributed, among them Sir Frederick Kenyon and Sir Maurice Powicke, A. R. Vidler, E. L. Mascall, V. A. Demant, H. H. Farmer, and C. K. Barrett.

Dr. Cross' explanation for the relative slighting of the non-European world ("it must be recalled that the Church's connexion with Mediterranean and European countries is of far longer standing") makes sense, but does somewhat limit the value of the work in the United States, where he shall probably find his largest market. This is a small complaint concerning a beautiful and useful work that deserves its place on the distinguished shelf of Oxford reference books. As we said, before that gift from the Ladies Aid has dribbled away . . .—*M. E. M.*

TWELVE BASKETS FULL. *By Margaret Applegarth. Harper. $3.00.*

THIS is a book on stewardship—but with drama and excitement. It is all here: quotations, stories, illustrations, poetry. Woven throughout is the central theme that stewardship is but love applied to all situations, all possessions, all human encounters.

Two things struck this reviewer: first, Margaret Applegarth knows God; second, she knows how to write. Listen to some of the chapter headings: "The Apple Is Bitten Again"; "The Most Colossal Giveaway Prize on Earth"; "Why Is the Plus Sign in Church?"; "Checkbook into Prayerbook"; "Murder in the Cathedral Every Sunday at 11 A. M." There are twenty-six chapters with titles and content eq enticing.

Anyone who is looking for themes and the finest of illustr material on the subject of stewar would do well to read this book.

The reviewer, who has just p through the wilderness of an E Member Canvass, discovered th was also a personally rewarding After reading about turnover ch schedules of pledging, and how to a successful canvass call, it is ple to consider stewardship on the le devotion and divine love.—*Geral Johnson, Westminster Presbyte Toledo, Ohio.*

SALUTE THY SOUL. *Clarence E. cartney. Abingdon. $2.00.*

THE thirteen sermons in this co tion are, in expository preac at its best, a "button holing" of listener or reader to take an obje look at himself as an individual When the words mass, group, soc race, ecumenicity, etc. are consta bombarding our minds, it is refres for some pulpit giant to speak to person as an individual eternal s to speak to me!

The lead sermon gives the titl the book, but the "salute" is mentic or implied throughout the other tw These sermons were composed betw

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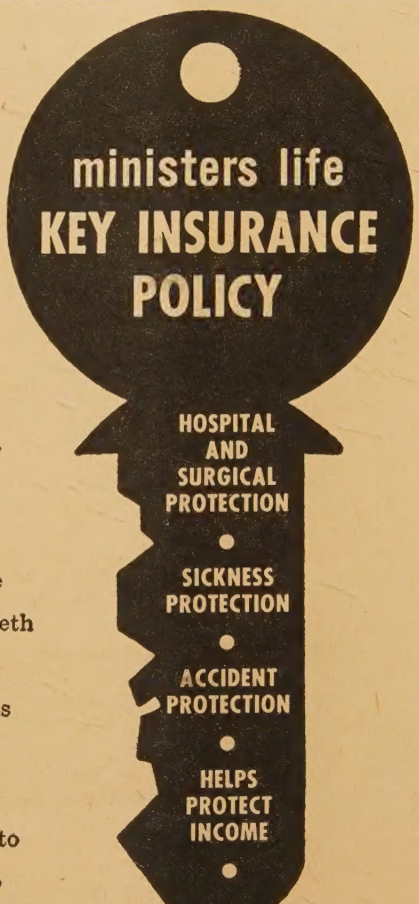

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June 1—Trinity Sunday.
June 8—Children's Sunday.
June 15—Father's Day.
June 22—4th Sunday after Pen tecost.
June 29—Independence Sunday Nature Sunday.
July 4—Independence Day.
July 6—6th Sunday after Pen tecost.
July 13—7th Sunday after Pen tecost.
July 20—8th Sunday after Pen tecost.
July 27—9th Sunday after Pen tecost.
Aug. 3—10th Sunday after Pen tecost.
Aug. 6—The Transfiguration.
Aug. 10—11th Sunday after Pen tecost.
Aug. 17—12th Sunday after Pen tecost.
Aug. 24—13th Sunday after Pen tecost.
Aug. 31—Festival of Christ the King. Labor Sunday.

nd 1957, the year the author their emphasis however, will al- e timely for they treat of time- hings. Just a sample of the tions: "What About the An- "Bethel—Coming Back to God," Solitude of Sin," "Selah—What lides," "The Mystery of Christ." sermon is very readable and well ated. Dr. Macartney has done a y work in making Christian truth comprehensible.

aders will relish the rich material ese pages. The collection would excellent models for a series of ns, say between Christmas and r.—*Theodore Pfeiffer, Granada California.*

IN NEW DIMENSIONS. *By Thomas Carskadon, George Soule, Rudolf dley. Macmillan. $1.50 (paper).*

a picture is worth a thousand s, sermons will soon be longer as and more parsons avail them- s of the graphs and graphics in Twentieth Century Fund Survey. often in sermon-preparation a her reaches for a colorless gen- zation because he has no specifics nd.

ow many church members are in the U.S.A.? How many people a belief in God? How often do attend church? How much do they d for building and how do contri- ns to religion compare with ex- litures for liquor and alcohol? How re we on the path to automation? we wasting our resources? How are our slums? What is happening isure? What do we spend for edu- n? How many of us are destined pend some time in mental institu- s?

here is a graph for each of these in survey of the measure and promise merica's resources. It will advance sale of the book and reduce the th of the review if we provide no wers to the questions dangling in previous paragraph. Those of us have been speaking of the big *nge* often forget that it is a *big* nge; this book will alert readers to immensity of the shifting contexts which the Christian Gospel is ached and heard.—M.E.M.

Indignation

(Continued from page 26)

The prime indignity the world and ristians have done to the church and ristianity is to take away from it its lignation. As an editorial in the *ristian Century* put it: "Christianity longer pokes its prophetic nose into ustice. As we hear on all sides now, e rescue station has become a com- t station.' The church lives and lets live. It is domesticated. It gives no one any trouble. No more does it bark the wild alarm. It drags in no sordid messes from the outside to outrage us. It is very careful not to muss the conventional broadloom of our conforming lives."

So an observer has given this description of the Christian church: "A mild mannered gentleman trying to persuade a docile company of people to be still more docile." Is that what we are? Is this my church? Is it yours?

Carlyle is said to have remarked once that "if Jesus Christ were to come today people would not even crucify him. They would ask him to dinner, and hear what he had to say and make fun of it." We ask him to dinner not because we like him but because we have no energy to dislike him.

The great moralists have all had a large place for anger in their system. "Anger" said one of them "is not a weed to be extirpated but a wild plant to be cultivated." Another wrote: "It is not a good thing to consort with such as cannot be angry." And St. Augustine said: "We ought not to exclaim with surprise that such a good man is angry, but rather we ought to inquire —Why is he angry?"

Let us be angry in the pattern of Christ. Let us recover for the church her indignations. And let us channel the energies of indignation to righting wrongs.

We do not see the vital point
That 'tis the eighth, most deadly sin
To wail, 'The world is out of joint,'
And not attempt to put it in.*

*C. H. Sorley, editor, "A Call to Action," *Marlborough and Other Poems* (New York: Cambridge University Press, 1932). Used by permission.

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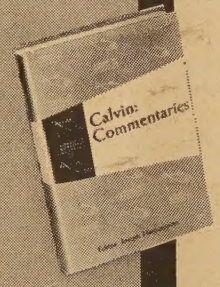

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